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## ART. I.—DR. WAYLAND'S ROCHESTER DISCOURSE.

*The Apostolical Ministry*: A Discourse preached in Rochester, N. Y., before the New York Baptist Union for Ministerial Education, July 12, 1853. By FRANCIS WAYLAND, President of Brown University. Rochester: Sage & Brother. 1853. 12mo, pp. 84.

THE Discourse of which this is the title, is founded on the words of Christ in Mark 16: 15, "Go ye into all the world and preach the Gospel to every creature." The subject is discussed under three principal heads, in answer to the questions, What is the Gospel? What is meant by preaching it? and, By whom is this work to be done? The author also treats of the different gifts imparted to Christians, of a call to the ministry and of the evidence of such a call, and finally, near the close, applies the principles and views already brought out to "the subject of Christian and ministerial education."

This brief indication of the topics embraced in the Discourse—to say nothing of the occasion for which it was written, and the auditory naturally drawn to hear it—evinces its claim to respectful attention, and justifies us in devoting to it a few pages of this Review. It is, besides, prepared with evident care, and marked throughout by the talent and manner of the author. Its style is clear and direct, for the most part, free and natural, though occasionally a little stiff, and in a few instances, careless.\*

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\* As examples of carelessness, we refer to the expression, page 72, "*the habit of written discourses*;" and also to the following sentence, in which he says, page 34, of "the talent for public speaking:" "This talent should specially be offered up in sacrifice to Christ."

But our object in this article is not to criticise Dr. Wayland's style, the qualities of which are, without doubt, correctly estimated by men of literary taste. We have in view a matter of higher importance. We wish to examine some of the opinions which he has expressed in this Discourse, and to record and justify a partial dissent from them, at least in the form in which they here appear, and with the impression which they seem adapted to make on most minds. We are happy, however, to be able to say, in the outset, that our work is not wholly that of a censor. With some of the author's views we have no difficulty. We not only accept them, but we rejoice that he has stated them so strongly. We think them both important and highly opportune. We refer particularly to what he says as to the duty of the members of our churches to labor directly for the salvation of the unconverted. In the existing state of religion in our country, and, so far as we know, among all Christian denominations, there is an urgent call for these labors. We fear that they have been of late sadly intermitted by most Christians, and that the responsibility for engaging in them is very feebly and inadequately felt. We shall be glad if Dr. Wayland's earnest inculcation and enforcement of this duty, and the manner in which he sustains it from the New Testament, and from the propagation of the Gospel among the Karens, in Germany, and, at an earlier time, in our own country, shall be the means of calling general attention to the subject, and of serving, through the coöperation of pastors, to enkindle the spirit of active piety and of aggressive zeal in the religious community. It is essential to the spiritual health and to the growth of the Christian churches, that they should thus employ themselves, and that they should labor for the conversion, not merely of the distant heathen, but still more directly of the persons immediately around them. Christians generally can hardly fall into a more fatal error, than that of imagining that they may leave to their pastors and spiritual guides, the work of commending personal religion to men. The pastors never abound too much in this work; and they always need the incentive to it which they should find in the example of their flocks.

We also concur mainly with the views set forth in the Discourse, with regard to special gifts, or aptitudes for usefulness among Christians, and the duty of persons possessing these, to consecrate them to the service of the church. We think, too, that if all these natural talents, and particularly one of them of which Dr. Wayland speaks, the power of influencing others by speech, were faithfully devoted to Christ, there



might naturally spring up, in various places, an "order of lay preachers;" and we would always encourage these men, so far as they may be able to render themselves acceptable and useful. The regular ministry might be expected to receive, from time to time, desirable accessions from this source. Experience, however, shows that evils and dangers may arise here, against which Christian wisdom has carefully to guard. As these "lay preachers" must generally occupy a sort of ambiguous and midway position between pastors and common Christians, we may suppose that the position will not be always satisfactory to the men themselves. It will often withdraw them inconveniently from their secular business, without bringing them an adequate indemnity in the way of needed support from their spiritual labors. A desire for the pastoral office may thus be awakened in some, who can not be expected to be useful in this peculiar sphere. In the circumstances in which not a few of our churches have been, and in which some of them are likely to be, pressing invitations will naturally be given to these men to enter the ministry as pastors. They accordingly obtain ordination. But it is soon found that they lack the substantial qualifications for usefulness in this office. They could speak with warmth and earnestness to their fellow-men in a season of special religious interest; but they are unable to hold the attention of their hearers for any considerable length of time. They soon come to repeat themselves, and lose all power over their constantly thinning congregations. After a few removals from place to place, they become discouraged, preach but seldom, and perhaps return to some secular calling. We can not believe that any near approach to a sufficient number of men for the pastoral office, in our numerous churches, is to be looked for from the class of what Dr. Wayland calls "lay preachers." To rely very much on these as recruits for the regular ministry, would, we are confident, bring disappointment. It would also, we greatly fear, lower very much the qualifications, the efficiency and the moral power of the ministry. It would be an unhappy step backward, at the very time that society is springing with accelerated and unmeasured rapidity forward. Now, in opposition to this, we wish to see the spirit of improvement in the ministry keeping pace with, or not lingering far behind, the spirit of improvement in the community. By this we do not mean that the ministry should become less spiritual, less thoroughly imbued with the holy nature of the Gospel—rather let it appropriate to itself, if possible, more of the mind which was in Christ—but we mean that its culture and its power of unfolding and urging

its own great themes, and of commending them to every class of minds, should be such as to win favor and to inspire confidence. Unless the Baptist denomination shall have such a ministry, we do not see how it is to maintain its relative standing among the other Christian denominations in our country; or, if this should be accounted a slight matter, how it is to perform the noble work, which Providence seems to devolve upon it, of contributing its part toward upholding and spreading a pure Christianity in the land, and through the world. The tendency of some of Dr. Wayland's views, with only the limitations which they receive in this Discourse, appears to us to be unfriendly to our higher institutions of theological learning. It is rather to induce contentment with a state of things which might exist without any such institutions. It would help to make things revert to the state in which they were before any of these came into existence.

We are thus brought to our main task in the review of this Discourse. It was preached, it will be remembered, before the New York Baptist Union for Ministerial Education. It is, therefore, fair to suppose that the text was chosen, the subject planned, and the discussion arranged, with particular reference to the matter of Ministerial Education. If, as it was pretty generally understood, the author held some peculiar views on this subject, and if he thought this a proper occasion for bringing them forward, he would naturally, in all the earlier part of the Discourse, be preparing the way for them. In the statement of principles and the development of points in the main body of the sermon, he would be continually looking onward to the use to be made of them, and to the inferences which they were to authorize. Hence, though the subject of Ministerial Education is not formally introduced till toward the close of the Discourse, and might thus seem to be only one of its incidental topics, but slightly touched in courtesy to the occasion, we yet feel ourselves warranted in regarding the whole performance as bearing designedly on this subject, and as an elaborate attempt to show that NO SPECIAL AND SYSTEMATIC TRAINING FOR THE WORK OF PREACHING THE GOSPEL IS GENERALLY NECESSARY. We consider this the real thesis of the Discourse, and its three principal divisions so many separate arguments in its support. In thus representing it, we do not imagine ourselves to be saying anything which the author would disavow. Should he, however, disavow it, we would no longer impute it to him; but we would still maintain, what we think an undeniable *fact*, that the statements made under the three principal heads, as to what the Gospel is, what the preaching of it im-

plies, and who are to preach it, are essentially partial and defective, and that as soon as the whole truth on these subjects is declared, the importance of a thorough preparation for the business of preaching becomes conspicuous. We can not for a moment consent to disconnect the main body of the Discourse from its concluding portion. We see in the two the relation of premise and conclusion, and it is simply a case in which the author, having to maintain a proposition which was likely to be unacceptable to many, has prudently conformed to the rhetorical precept, to defer the statement of his main proposition, till the premises from which he hoped to make it result, had been fully urged.\* But whatever was the design of the author in regard to this, we believe that the connection here asserted really exists; and we think that no one who loses sight of it, will correctly judge the Discourse. Our business here is then, first of all, to point out the defects in this earlier part of the production before us.

We will bring together a number of statements under the first head of the Discourse, from which it will appear how Dr. Wayland regards the Gospel. Though they do not form one continuous quotation, since intervening passages are now and then omitted, they yet faithfully represent his views; as much so, we believe, as if this entire part of the sermon were transcribed. But if any of our readers think differently, let them consult for themselves the Discourse. We will only add, for the information of such as have not seen the Discourse, that the author states his view of the Gospel in connection with a previous view of the state in which the Gospel finds our race. He represents men as put in two distinct probations, the one in Adam, the other in Christ; the one a probation of simple law, the other of mercy. He says:

"The terms of our first probation having been violated, eternal life on the principles under which we were originally created, was impossible. It pleased our Father in heaven to offer us a second probation on infinitely more favorable conditions, so that although we had 'sinned and come short of the glory of God,' we might be 'freely justified by his grace through the redemption that is in Christ Jesus.' But before this new probation could be offered to us, it was necessary that the law which we had broken, should be magnified and made honorable. It must be perfectly and triumphantly obeyed by a being in our nature, and yet one who by his own nature was not under the law of humanity. . . . The Messiah fulfilled every requirement of the law in our stead, and, 'as by the disobedience of one the many were made sinners, so by the obedience of one the many were made righteous.' . . . By this interposition of the Son of God on our behalf, the destiny of man was changed. A new probation on more favorable conditions was granted us. By the conditions of the former probation we were doomed to

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\* See Whately's Rhetoric, part i., chap. iii., § 5.



despair in consequence of a single transgression. Now, through the righteousness of Christ, though guilty of innumerable sins, we may be accepted through the beloved. . . . On the most merciful conditions, repentance for sin and faith in the Lord Jesus Christ, every child of Adam may be pardoned, justified, sanctified and raised to a higher glory than that which he had lost by his own willful transgression. Henceforth the gate of heaven stands as wide open for all born of woman as the gate of hell. . . . This is the good news spoken of in the text." [Discourse, pp. 7-11.]

It would divert us too much from our purpose to remark, as we might, on what is novel and unwarranted in this representation. Thus to speak of all men as having enjoyed a probation in Adam, strikes us as the most objectionable form in which the idea of our connection with our first parent can well be put. We think it strange that Dr. Wayland should so deliberately put forward this purely theoretical view, while professing to waive, as he does, (page 5,) all inquiry "into the manner in which his posterity are affected by the fall of Adam." If he had merely said, that as a result of Adam's transgression, his posterity, *being sinners*, are in need of the divine mercy; and that their present state is a probation of mercy, (and we have never seen a particle of evidence that they either are, or ever were, under any other probation,) we should not have deemed it necessary to make this passing remark on this part of his statement.

We have made the foregoing extracts from the Discourse for the purpose of letting it be seen how Dr. Wayland represents the Gospel. It is for him, as set forth in these passages, and generally in this performance, the simple provision of mercy for penitent sinners through Christ. He speaks, indeed, page 17, when comparing the language of his text with the corresponding fuller passage in Matthew, of "the commands of Christ" as a part of the Gospel, but not constituting its "main idea." Again, page 67, he represents "the teachings of Jesus Christ and his apostles" as matters which the ministers of the Gospel must "communicate to others." But these wider indications of the subjects of preaching are mentioned in a passing and incidental way, without any special development and attempt to give them prominence. He nowhere makes conspicuous a view of the Gospel as commensurate in its import with the whole Christian Religion; and it would hardly occur to a reader of the Discourse that Dr. Wayland understands it, or deems it capable of being taken in this comprehensive sense. In fact, we are not quite certain that he would not consider this an unwarranted extension of the term. But however this may be—and we wish it to be known that we are not here contesting a matter of etymology, or of occasional usage, nor disputing about

a word—we maintain unhesitatingly this alternative : either the Gospel, as constituting the whole subject-matter of a well instructed and duly qualified minister's teaching, must be taken in the broad sense now indicated;\* or, if a narrower meaning of the term is asserted, the Gospel does not include all the themes of a Christian pastor's preaching, and there are things lying out of this on which he must insist. It is immaterial which side of this disjunction Dr. Wayland adopts. We, however, take, as we suppose he must, the first. But if he does this; if he makes the Gospel include the whole Christian Religion, and not merely its central and most important doctrine; if he regards it as unfolding itself into the whole theory of our relations to the divine government and to a coming eternity, as including in itself a complete system of human duty, and prescribing the principles and general rules of conduct in social life, and toward the state and its appointed organs and administrators; then we think he must admit, that it is impossible to find men anywhere, whose knowledge of it is too profound and too intimate to qualify them for the work of teaching it, in the extent and variety of its precepts, and in their manifold and ever changing applications to men as they are. At any rate, he will not be able to draw an argument from the nature of the Gospel itself to show that a systematic and thorough training of men for the Christian ministry is not, when practicable, generally desirable. He will not thus convince intelligent and far-seeing Christians and philanthropists, that well-provided theological institutions for the instruction of our rising ministry, are of little utility and necessity, "adapted" (page 65) "to the condition of but one in twenty of our candidates" for the sacred office, and fitted to do "but one-twentieth part of the work" needing to be done.

We hope not to be misunderstood. We admit the immense importance of preaching the Gospel as the means of reconciling men to God. This fundamental view of it adapts it directly to the wants of all mankind; and no preacher performs his duty faithfully without urging this view more frequently than any other, and in connection with almost every other. The ethical teachings of Christ and the apostles, as also of the whole Bible, need however to be often unfolded and applied; and this for the very purpose of awakening a

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\* This wide view of the Gospel is, we have no doubt, fully sanctioned by the use of the term in the Apostolic Epistles. See 1 Tim. 1: 11, compared with the two preceding verses; Gal. 2: 14; Rom. 16: 25; Eph. 1: 13, etc. See also other synonymous designations of the Gospel, as 2 Tim. 2: 15, and 4: 2-4; and compare John 18: 37.

conviction of special sins, and of begetting a definite and ever-recurring sense of the value and necessity of the mercy which Christ brings. We think that many useful and otherwise excellent preachers fail somewhat in this part of their work. Foster, in his admirable "Observations" on the character of Robert Hall as a preacher, notes in this great pulpit orator, some deficiencies in this respect. Such deficiencies will, however, be generally less apparent in ministers, in proportion as their mental discipline is exact, and their culture free and generous. Thus furnished, they will, for the most part, be able to give sufficient variety and particularity to their preaching, without ever throwing into the background their most noble and most winning theme, "God in Christ reconciling the world unto himself."

A further view of the Gospel is here worthy of attention. Taking it as co-extensive with the Christian Religion, and making it include all the permanent truth in the earlier revelations, and in the teachings of a well-exercised and rationally guided conscience, it sustains an important relation to the religion of the Old Testament, and to the best ideas which the human mind supplies on moral subjects. It is a great mistake to suppose that Christianity, at the era of its introduction, was a wholly new religion, let down in a sudden blaze of effulgence from heaven, very much like the light which shone upon Saul of Tarsus, on his way to Damascus. The reason that it sometimes appears so, is that we judge of the spirit and character of the religion of the Old Testament from the state of the Jews in the time of our Lord. The contrast between them and Christ is indeed wonderful; and might we take them as representing not unfaithfully the religion of Moses and the prophets, the discrepancy between it and Christianity would be immense. But they are no fit specimens of their ancient religion. In order to know what this is, we must read it in its own books, and in the lives of its righteous men. But when we do this, we see that Christianity has its roots and much of its being in the past, in the religion taught in the Old Testament. Christ came fully as much to reform, purify and carry out to its perfection this ancient religion, as to found a new institution.\* The moral spirit of the two systems is essentially the same. They teach in substance the same rule of duty, and a like righteousness, that of faith in God, stimulating to moral obedience, and relying for acceptance on the promised divine mercy.† The Gospel, therefore, is fitly regarded as a continuation of the earlier re-

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\* See Matt. 5: 17-20.

† Heb., chap. 11.



ligion as to its moral part, with only a retrenchment of its ritual forms, and such an enlargement of it in other respects, as was needed to suit it to the wants of all men. By virtue of this vital historical connection, the Gospel can not be well understood without an intimate knowledge of the Old Testament, its language, laws and spirit. Many of the terms and phrases employed by Christ and the apostles, in the language in which they have come down to us, derive a special significance from the corresponding terms and expressions in the Hebrew Scriptures. Here, then, is a call for special studies, with the means of pursuing which all candidates for the ministry ought, as far as possible, to be furnished; and we know of no places where these studies can be so advantageously prosecuted as at our theological institutions. If no such institutions were in existence, a due regard to the wants of our ministers and churches would dictate the urgency of founding and endowing them. If our preachers are to have a thorough knowledge of the Gospel, in its nature, its sources, and its connections with all true religion in the world, they must be more or less conversant with these studies. But if *they* could lose sight of these important matters, we may be sure that many of their sharpest and most intelligent hearers will not.

We adverted further to the relation of the Christian Religion to the best ideas which the mind of man is able to form on moral questions. It would be rash to speak of these ideas as equal in extent, or nearly so, to the teachings of the Gospel. They come very far short of this. Still it is true that man is by nature a moral and religious being. His constitution, when suitably awakened and urged, always teaches him some important truth, and leads him to crave more. The Gospel both reaffirms this truth, and satisfies this further craving. It has thus far its roots in human nature. This is the meaning of Tertullian, when, as quoted by Neander and Hagenbach, he calls the human "soul naturally Christian."\* This is what some other ancient fathers intend by their *λογος σπερματικος*—a power of moral reason in pagan nations, preparing them to receive the Gospel. The Christian Religion had undoubtedly, to this extent, an affinity to our nature; otherwise we could not receive it, and it would have no power to improve us.† Dr. Wayland will not deny this, for

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\* *Testimonium animæ naturaliter Christianæ.*

† See on this subject J. Müller's "*Christliche Lehre von der Sünde*," erster Band, S. 24. We refer to the original work, because we have not at hand the English translation. See also Neander's *Church History*, Introduction, in Prof. Torrey's translation.

he has said what amounts to the same, both in his "Moral Science" and in his "University Sermons." Now we think it important that pastors, and if possible, all preachers, should be well acquainted with this adaptation of the Gospel to the mind. We do not mean that they should often elaborately urge this point in their discourses—for this adaptation of the Gospel to our nature is not exactly the Gospel itself—but they should understand it, and have reference to it in their exhibitions of truth. Has not Dr. Wayland often heard from preachers extravagant and unfounded statements, from which a just knowledge of this matter would have preserved them? This knowledge is adapted to give confidence and power to the religious teacher, while keeping him within the limits of truth. It will often direct him what to say, and how to say it, so that his words, instead of awakening in his hearers, doubt or dissent, or direct hostility, may find a reënforcement in their agreeing and confirmatory decisions. Especially is this knowledge needed in addressing skeptics and the rejecters of divine revelation. The truths of reason and conscience are a common ground on which the friends and the opposers of revelation may meet; and the minister who knows how to urge these truths with skill, will be able to satisfy fair-minded skeptics and infidels, that they ought to accept Christianity as the necessary complement of what they already hold. A thorough knowledge of human nature, and of what it has in common with the Gospel, is therefore of the highest value to all who aspire to be wise and accomplished teachers of religion. This intimate connection of the Gospel with the soul brings it into direct relation to all valuable culture, and renders all knowledge and all truth tributary to its illustration. In this way, the religion of Christ is fitted to take possession of the domain of science, literature and art, and of whatever belongs to the most advanced civilization. Shall, then, systematic efforts be made to give to as many as possible of our candidates for the ministry, the thorough instruction, which may enable them to further this great leavening movement? We leave it to our readers to say what answer this question ought to receive.

We have sought to show that the predominant view taken of the Gospel in this Discourse lacks breadth and comprehension, and fails to indicate the wide relations of Christian truth to the religion of the Old Testament, and to other sources of valuable knowledge. It too nearly identifies the main doctrine of the Gospel with the whole of it, and seems to justify, whether so meant or not, a disparaging inference in relation to theological learning and theological

institutions. If the author does not admit such a design, we still think that his Discourse has such a tendency; and is adapted to leave, on even the most careful readers, such an impression. We have wished to counterwork this impression.

We proceed to another part of our task, which we will, if possible, dispatch more briefly. Since Dr. Wayland's conception of the Gospel is thus limited, we are not surprised to find a like deficiency in his view of what the preaching of it implies. He says:

"The word *preach*, in the New Testament, has a meaning different from that which at present commonly attaches to it. We understand by it the delivery of an oration, or discourse, on a particular theme, connected more or less closely with religion. It may be the discussion of a doctrine, an exegetical essay, a dissertation on social virtues or vices, as well as a persuasive unfolding of the teaching of the Holy Ghost. No such general idea was intended by the word as it is used by the writers of the New Testament. The words translated *preach* in our version are two. The one signifies simply to herald, to announce, to proclaim, to publish; the other, with this general idea, combines the notion of good tidings; and means, to publish, or be the messenger of, good news." [*Discourse*, pp. 10, 11.]

Having illustrated his view by reference to the case of the brazen serpent set up for the healing of the Israelites, every one of whom would, it is supposed, as soon as experiencing its efficacy himself, declare the fact to his neighbors, till the news was spread through the camp; and again, by the recital of an incident which came within his own observation, when the welcome intelligence of peace, at the close of our last struggle with Great Britain, was sounded through the streets of our commercial metropolis, he adds as follows:

"Hence we see that we may deliver discourses on subjects associated with religion, without preaching the Gospel. A discourse is not preaching because it is delivered by a minister, or spoken from the pulpit, or appended to a text. Nothing is, I think, properly preaching, except the explaining the teachings, or enforcing the commands of Christ and his apostles. To hold forth our own inferences, or the inferences of other men, drawn from the Gospel; to construct intellectual discourses which affect not the conscience; to show the importance of religion to the temporal well-being of men, or the tendency of the religion of Christ to uphold republican institutions, and a hundred topics of a similar character, may or may not be well; but to do either or all of them certainly falls short of the idea of the apostle, when he 'determined to know nothing among men but Jesus Christ and him crucified.'" [Pp. 17, 18.]

Dr. Wayland closes this part of his Discourse with the following sentences:

"Such, then, is the preaching of the Gospel; it is the proclamation of the love of God to men in Christ Jesus. It may be in public or in private, to



one or to many, from the pulpit or at the fireside. Whenever we set before men the message of mercy, and urge them to obey the commands of Christ, then we preach the Gospel in obedience to the precept in the text."

On these different quotations we submit to our readers a few remarks. We do not deny that "the proclamation of the love of God to men in Christ Jesus" is a very important part of preaching. But we complain that the tendency of the whole representation, and of the Discourse generally, is to restrict the business of preaching to a narrow circle of topics. This tendency is not sufficiently guarded against by a bare admission once or twice, that a preacher must explain "the teachings of Christ and his apostles." An occasional remark of this kind, made without emphasis, and without any attempt to draw attention, is almost lost from thought amid the more prominent topics of the Discourse. By "an oration, or discourse, on a particular theme, connected more or less closely with religion," does Dr. Wayland mean the development and enforcement, in a connected way, of some doctrine or precept of the Gospel? Is it, in short, *the sermon*, as this word is generally understood among us, that he thus denominates? Why then does he employ language in describing it, which all his readers will naturally associate with another sort of public addresses? Again, by "an exegetical essay," does he mean a serious and earnest exposition of some portion of the Word of God, with an application of its instruction to the actual hearers? Or does he wish to intimate, that the sermons and expositions of Scripture in Baptist pulpits are generally, or even often, of the sort which "we understand" by "orations" and "exegetical essays?" Under the "dissertation on social virtues or vices," does he or does he not include exhibitions of particular duties, which are parts of Christian holiness, and particular sins, of which men need to be urged to repentance? We suggest no answer to these questions; and especially we impute no unworthy motive to the author; but his language, in these instances, certainly strikes us as strange.

He seems to intimate that the words in the New Testament, descriptive of the work of the preacher as such, are but "two." He has in his mind, we suppose, *κηρύσσω* and *εὐαγγελίζω*. These may be the only words which our translators render *preach*; but there are at least two others, which apply just as directly to the preacher's business, the oral communication of the saving truth. They are *μαθητεύω* and *διδάσκω*, the former denoting *to make disciples*, the latter, *to teach*, in a sense wide enough to comprehend the most thorough instruction in the



Christian Religion. Both of these occur in the final commission of our Lord as given by Matthew; and it is easy to see, that if Dr. Wayland had made them the basis of his idea of preaching, the result might have been somewhat different.

We must pronounce his two illustrations of preaching, drawn from the brazen serpent and the announcement of peace in the city of New York, inadequate to meet the whole case. The annunciation, in each of these instances, consisted of one single fact, and stood unrelated to any moral exercise, or required change of character and life. Neither of them can with the smallest propriety be taken as representing the entire business of a Christian preacher and teacher in a country like ours at the present time, or in any country at any time.

We think further, that the language which he quotes from Paul, in one of the foregoing extracts, concerning the labors of this apostle at Corinth, is so introduced as to be liable to mislead some. The apostle in this passage, if we rightly understand him, speaks of the doctrine of Christ crucified, not in opposition to any other part of the religion of Christ, but simply in contradistinction to the systems of philosophy then current in that heathen city. It is nearly as if one of our missionaries to the East, should oppose the subjects of his preaching to the extravagant theories of the Brahmins or the Buddhists. It can not be inferred from the passage, that Paul at Corinth confined himself wholly, or mostly, to the death of Christ for our sins. We rather suppose him to say, that he preached Christ in his whole history, and in all his teachings; and that he insisted particularly on his death, as of prime importance, unmoved by the consideration that the Greeks accounted it foolishness; and in this we would have all preachers imitate him. Whether he "constructed intellectual discourses" for his Corinthian auditors, we are not told. We know, however, that he was much in the habit of *reasoning* with men; and Dr. Wayland will doubtless allow that his "discourse" to the Athenians on Mars Hill, is somewhat "intellectual;" though not for this reason unadapted to "affect the conscience." As intellect and conscience are both parts of man, both may be addressed at the same time; in fact we know of no way of reaching the conscience but through ideas made clear to the understanding. Discourses may undoubtedly be too exclusively intellectual; but in a majority of cases among us they fail, we think, rather from a deficiency than from an excess of clear and strong thought. Our age, if we do not mistake, calls for ministers, who can bring forth from the treasures of the divine Word things new and old. It re-

quires studious, thinking, earnest men, who are continually delving into the rich mine of Scripture, and who, because finding out matters of new interest to themselves, can always move and interest their hearers. Dr. Wayland will, perhaps, concur with us in these last statements; but were preaching limited in its range according to his views, and the ministry constituted as he would have it, we should have, we fear, not more than a sprinkling of such ministers.

He objects to the practice of "holding forth our own inferences, or the inferences of other men, drawn from the gospel." But we confess we do not see how a minister can preach at all, without "drawing inferences from the gospel." If he advances a step beyond the mere reading of Scripture; if he explains the meaning of any passage; especially if he unfolds a general precept, and traces its particular applications to the persons before him; he is "drawing inferences from the gospel;" he is proceeding from a wider view to a narrower one which is contained in it. If the Bible had been designed to supersede the necessity, and to forbid the practice, of "drawing inferences" from it, it must have been more voluminous than the sacred books of the Hindoos, which, we are told, the life of man hardly suffices to read. But perhaps Dr. Wayland will say, that by "inferences" he means views which can not be sustained by the direct authority of Scripture, by its express language. We say, then, we can not see how even these are forbidden to any man, or to any preacher. We look upon Christian truth as a sacred leaven, which is to penetrate man, society, laws and institutions. It is to do this, not by magic, but in a natural and rational way, by awakening thought and inquiry, and so extending the application of its principles to perhaps many things not at all named in the Bible, certainly not expressly enjoined or forbidden. Dr. Wayland, by a process of "drawing inferences," has sought to show that the Bible condemns slavery, while allowing that it does not expressly forbid it;\* and we think he has been mainly successful in showing this; but yet, if any preacher, in explaining the precepts of the New Testament, should advance thus far, he would, according to Dr. Wayland, depart in this matter from "the idea of the apostle," as to what it is to preach the Gospel. Now we differ greatly from him on this subject. We hold that a minister may be strictly faithful to the Gospel, and "draw inferences" at the same time. He is not called, in the discharge of his duties, to abjure the high endowment of reason, or to fetter its free

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\* See his *Moral Science*, and his *Correspondence with Dr. Fuller*.

and honest exercise. Who, in fact, would consent to become a minister of the Gospel on this condition? The idea is equally derogatory to the Gospel and to reason. Every minister of Christ may and *should* apply the general teachings of the Bible to all men, and to all their practices, without any reference to the question whether every one of these practices is particularly mentioned in the Bible or not. In our view, to suppose otherwise is to misconceive the design and character of the Christian Religion. It is to lose sight of its spiritual, all-pervading nature, and to deprive it of a part of its power. We will not impute to Dr. Wayland a latent skepticism, a distrust of our rational faculties, but we think of no other ground on which his aversion to "drawing inferences" in preaching could be justified. In our opinion it is one important part of a minister's duty, at the present day, thus to "draw inferences from the gospel;" and we wish to see our ministers trained to an ability to do this, and to do it thoroughly and convincingly. We do not see how the Gospel can otherwise penetrate individual and social life, and work its own heavenly reforms.

Dr. Wayland further distinguishes preaching the Gospel from "showing the importance of religion to the temporal well-being of men, or the tendency of the religion of Christ to uphold republican institutions." Topics of this sort will, without doubt, be somewhat sparingly handled by a serious and faithful minister; they will not constitute his preferred themes. But does Dr. Wayland mean to say that they must never be urged from the pulpit? that they lie outside of the religion of the New Testament? We need not quote the passages from Christ and the apostles which disprove this view. "Republicanism" is not, indeed, named by any of these; but as the authority of civil governments, and the duty of obeying civil magistrates, are plainly recognized, *we* can not avoid the conclusion, that "republican" rulers ought, according to the New Testament, to be obeyed, and "republican institutions," when duly established, ought to be "upheld;" and that it is hence no dereliction of a minister's highest duty, to preach, when necessary, on this subject, and to show the value and importance of religion to the government under which he and his hearers are placed, and to which they both owe important duties. He is not, indeed, to treat these matters as a politician,\* but as an expounder of the revealed

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\* It ought not, however, to be required of a Christian minister in our country, to forget that he is a *republican citizen*. The Gospel is adapted, without doubt, to promote the welfare of every good government; but it is specially suited to the genius of a republic. On men, then, who live in a republic, and who prize



will of God. They are not foreign to the religion of Christ, but a part of it. Nothing which man does is foreign to this religion. With Madame de Stael, we say, "Religion should be all or nothing in the life."<sup>\*</sup>

There are other points under this second head of the Discourse, on which we might animadvert; but we pass them. We have said enough to show that Dr. Wayland's view of preaching the Gospel—when we understand by this phrase teaching orally the Christian Religion—is essentially defective. His view applies well enough to the main features of the work of a missionary among the heathen, in its earlier stage, and to that of an evangelist or colporteur in our own country; but it is not a full and faithful exhibition of what a Christian pastor should do in instructing a people educated from childhood in the knowledge of Christianity.

We shall be justified in passing very rapidly over the third division of the Discourse, in which the author answers the question, Who are to preach the Gospel? His idea is, in effect, that every Christian should preach it; though ministers, who devote their whole time to this work, should preach it more constantly and fully. In the beginning of this article, we signified our cordial agreement with some of the points here advanced and ably sustained. We certainly think it incumbent on every Christian to devote all his talents and gifts, so far as the duties of his calling will admit, to the work of spreading vital, practical religion around him, and especially among the poor and neglected class. It is with great gratification that we find this duty so pressingly and convincingly urged by Dr. Wayland. Had he done this and nothing else,

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this form of government, what can make it wrong for a minister of Christ to urge the claims of this religion, *on the ground that it has "a tendency to uphold republican institutions?"* What, especially, is there to forbid him from doing this, provided he does it without prejudice to more important considerations? To say that this is not the highest motive which he can bring is nothing, unless it can be shown that the Gospel condemns this. But this can not be shown; if it could be, it would be an argument against the Gospel, as proving it unsuited to the condition of men on earth, because not taking account of all their relations and interests. We have heard Dr. Wayland's Discourse spoken of as an exhibition of what is vital and spiritual in religion. But our strongest objection to it is, that by its unscriptural narrowness, it does injury to the spirituality and universality of the religion of Christ. We regard it as fostering the dangerous tendency in too many persons to concentrate the whole interest of religion on one or two main points, to the detriment of the general life. The author forgets, at any rate fails to urge, that nothing is properly and sufficiently spiritual, which is not thoroughly and universally practical. Suitable fervor in religion is by all means to be encouraged; but we do not think highly of those luxurious fervors of the conference meeting, which merely exhale themselves in transporting language, while the general character and conduct are not visibly improved. These things are, perhaps, not very common; but they are sometimes witnessed. The evil in them lies in a want of true spirituality.

<sup>\*</sup> La religion doit être tout ou rien dans la vie.



he would have performed a service in the highest degree worthy of his fame and his character. But he has gone beyond this, and said some other things which to us appear highly objectionable. We can not admit the propriety of identifying, so far as he does, the work of every Christian, with the more special and comprehensive business of the preacher, though they have something in common. He has, we think, too much magnified the points in common, and too feebly stated the characteristic differences between the two sorts of service. Rejecting with him the idea of a "ministerial caste,"—an idea which it surprises us to see him apparently representing as the necessary consequence of a rejection of his own view—we still hold that the ministers of the Gospel are, by their call, a distinct order of men, recognized as such in the apostolic writings, charged with special duties and responsibilities, and inducted by a peculiarly solemn service into their office. We claim for them no special official sacredness, but simply the respect to which their character and their work may entitle them. They are, in a peculiar sense, the teachers and the guides of their flocks. Not that private Christians are forbidden to teach, if they have the capacity and the opportunity, the same things; but the ministers of religion, being separated to this business, are generally expected to be able to teach its doctrines and precepts with more acceptance and success. Their spiritual qualifications are, or should be, essentially the same at all times; but their intellectual training and furniture should rise with the culture and demands of the age and nation in which they live. In a time and country marked by division of labor and its attending increase of skill and leisure, by a wide and almost universal diffusion of knowledge, greater in amount than was once the distinction of the learned class, by eminent attainments in the men of other professions, and by an extraordinary quickness and sharp-sightedness in the community to estimate talent, and to detect dullness and incompetence, the teachers of religion should be distinguished by thorough mental discipline, and liberal, comprehensive culture. This, at least, should be the standard of attainment toward which they should all aim, however some, whose duty it is to preach, may be hindered, by untoward circumstances, from reaching it. Young men, especially, who have the conviction that they ought to give their lives to preaching, and who can in any way secure the advantages of a complete course of study, academical and theological, will be sadly wanting to themselves, and to the claims of the church and the world, in the deeply stirred and exciting age opening before them, if they

do not seek to prepare themselves in the best possible manner to meet its calls, and to impress upon it and infuse into it, and into all its manifold activities, the life-giving power of the religion of Christ. We can not lose sight of the thought, that the character of the immediately coming future, depends very much on the views which are now to gain ground on this subject. As Leibnitz characterized the Reformation in the sixteenth century as "an event with which the preceding century was already pregnant,"\* so we may say that the principles now for a time to be settled, and the practical determinations and measures to be taken, embosom in themselves important consequences. In this view we painfully regret the influence of Dr. Wayland's Discourse. Our conviction is deeper than we know how to express, that it is adapted to foster wrong and pernicious views with regard to the ministry, and the training which it needs.

We have thus reviewed the body of the Discourse, or its three principal divisions. We have called them its premises, or, in popular speech, its arguments; and if they have now been sufficiently refuted, or, which is the same thing, shown to be inadequately stated, its conclusion, the thesis which we have represented it to maintain, falls of itself. We have sought to treat the author fairly and courteously, while freely examining his opinions and statements, and expressing with simple directness our own disagreeing views. If, in any point, we have misapprehended him, or given an unfair coloring to a single statement, it has been contrary to our intention; and it will give us pleasure to do him entire justice. For differing from him in opinion, he, of course, will not blame us; nor will he complain of us for exposing what we think his errors. It is for our readers to say whether any important errors in his Discourse have now been pointed out. For ourselves, we think that he has too much confounded a part of the Gospel with the whole, and the work of every Christian, with that of the minister. We think that he has not duly considered the differences among men, in various times and nations, as to general knowledge and instruction in Christian truth; and has failed to see that the spiritual sustenance appropriate to babes, is not equally well suited to men of mature and well-exercised understanding. His illustrations from the spread of the Gospel among the Karens, in Germany, and "some fifty or sixty years since" in our country—though good, as we have before said, to show the power

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\* Quoted by Villers, in his "Essai sur l'esprit et l'influence de la réformation de Luther."

of general Christian fidelity—do not apply to the qualifications of ministers among us now. An immense change as to intelligence and general cultivation has taken place among our people within “fifty or sixty years.” Society has advanced within this period (at any rate has changed) so much more rapidly than a portion of our older ministers, that some of these, whose preaching was once acceptable and useful, are now heard with little interest. We speak of this simply as a fact, not at all in complaint, and much less as a reproach.

Here, then, we close our article, without following our author through the remaining pages of his Discourse. From what we have already said, our readers will sufficiently see how far, and in what respects, we should dissent from his further views. They will naturally infer that we should not, as he does, group together “Christian and Ministerial Education;” but that while contending for the former, we should give a much more special character and prominence to the latter. They will perceive that we should distinctly favor what the author calls “a system of ministerial education,” conformed in some degree to a general “theoretical view;” though we would try to make the “system” sufficiently comprehensive to meet the wants of most, if not all, of our rising candidates for the sacred office. We would not, however, lower the character of any of our theological institutions. We would not yield to the demand to make them popular at the expense of their thoroughness and efficiency. We hear much said about the wants of our churches, with which we do not sympathize, and with which we have no reason to think our churches themselves sympathize any more than we do. We feel sure that they want a good, able and well-trained ministry; and we believe, that if we would take their real views, and not manufacture others for them, we should all set ourselves to do what we can to give them such a ministry; and that they would cheerfully and generously aid us in the work.

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## ART. II.—THE TESTIMONY OF ORIGEN RESPECTING THE BAPTISM OF CHILDREN.

ORIGEN, it will be recollected, was born at Alexandria, in the year of our Lord 185, and died at Tyre, in the year 254. Like many of the early fathers—for example, like Clement, his learned and ingenious predecessor in the catechetical school, at Alexandria—he conceived of Christian baptism as having a miraculous, renewing efficacy on those who were already converted, penitent and believing, or, as we should say, already renewed.

The following remarkable passage occurs in his commentary on John. Moreover, it is fitting to know that as the wonderful powers in the cures wrought by the Saviour, being symbols of the persons who perpetually are liberated by the word of God from every disease and malady [of the soul,] were none the less beneficial, though exerted on the body, inasmuch as they called to faith those who were benefited; so the laver by the water, being a symbol of the purification of the soul, washed in regard to all pollution from iniquity, is, to him who presents himself to the Deity, none the less and of ITSELF *the source and fountain of divine gifts*, on account of the power of the invocations of the adorable trinity.\*

Here was a prolific error. Reliance on the wonderful efficacy in itself, at first figuratively, and then unduly ascribed to the administration of baptism, soon and easily, in conjunction with other causes, led the way to a partial overlooking of the qualifications formerly required of every individual that was to be baptized. But Origen did not overlook them. In his work against Celsus, as well as in the passage just now cited, he calls baptism *The symbol of having been purified*.†

In his Commentary on John, he speaks of baptism, indeed,

\* Χρή δὲ εἶδέναι ὅτι ὥσπερ αἱ κατὰ τὰς γεγενημένας ὑπὸ τοῦ σωτῆρος θεραπείας τεράστιοι δυνάμεις, σύμβολα τυγχάνουσαι τῶν ἀπὸ τοῦ Θεοῦ ἀπαλλακτικῶν πάσης νόσου καὶ μαλακίας, οὐδὲν ἦτιον καὶ σωματικῶς γενομένην ὠνησαν, εἰς πίστιν προσκαλεσάμεναι τοὺς ἐνεργηθεύοντας· οὕτως καὶ τὸ διὰ τοῦ ὕδατος λουτρὸν, σύμβολον τυγχάνον καθαροῦ ψυχῆς, πάντα ῥύπον ἀπὸ κακίας ἀποπλυνομένης, οὐδὲν ἦτιον καὶ κατ' αὐτὸ τῷ ἐμπαρέχοντι ἑαυτὸν τῇ θειότητι τῆς δυνάμεως τῶν τῆς προσκυνητῆς τριάδος ἐπικλήσεων, ἐστὶν ἡ χαρισμάτων θείων ἀρχὴ καὶ πηγὴ. Tom. vi., 17.

† Τὸ σύμβολον τοῦ ἀποκεκαθάρθαι. B. iii., 51.



as being 'performed in connection with the renewing of the Spirit, which,' he adds, 'as it is from God, even now moves upon the water; but,' he acknowledges, 'it is not in all the baptized.\*'

Hence he often urges the catechumens (as in Homily VI. 5, on Ezekiel, and Homily XXI. on Luke) to make a worthy preparation, and come to baptism in a suitable state of mind, so that they may be washed unto salvation.† Speaking in regard to baptism in Homily XXVI. on Luke, he says, If thou be holy, thou shalt be baptized in the Holy Spirit.‡ And, in the same connection, he further says, To these who are holy and with entire faith are converted to the Lord there will be given [in baptism] the grace of the Holy Spirit and salvation.§

In his Homily III. 1, on Numbers, he remarks, Not all that are of Israel are Israelites. Nor does it follow as a matter of course that all who have been washed in the water have also been washed in the Holy Spirit; and, on the other hand, not all are aliens and destitute of the Holy Spirit who are numbered among the catechumens.||

From the record in Luke 4: 20, that the eyes of all that were in the synagogue were fastened on our Lord, Origen, in his thirty-second Homily on that book, takes occasion to exclaim, Happy the congregation concerning which the Scripture testifies that the eyes of all were attentive to him! How I could wish this assembly to have similar testimony, that the eyes of all, of catechumens and believers, of women and men and infants, the eyes not of the body but of the soul, were attentively beholding Jesus!¶

As we proceed, let it not be forgotten that Origen here uses the word *infants* (infantes, *νήπιοι*) to indicate the children of his congregation; children, the eyes of whose minds might attentively behold the Saviour.

Decisive evidence in support of Infant Baptism, it has been

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\* . . . . μετὰ ἀνακαινώσεως γινόμενον πνεύματος, τοῦ καὶ τὸν ἐπιφερομένου, ἐπειδὴ παρὰ θεοῦ ἐστίν, ἐπάνω τοῦ ὕδατος, ἀλλ' ὃν πᾶσι μετὰ τὸ ὕδωρ ἐγγινόμενον. Tom. vi., 17.

† Ut veniatis ad lavacrum, et lavemini in salutem.

‡ Si sanctus fueris, Spiritu Sancto baptizaberis.

§ His vero qui sancti sunt, et tota fide ad Dominum convertuntur, Spiritus Sancti gratia salusque tribuenda est.

|| Non enim omnes qui ex Israel, ii sunt Israelitæ: Neque omnes qui loti sunt aqua, continuo etiam Sancto Spiritu loti sunt; sicut e contrario non omnes qui in catechumenis numerantur, alieni sunt et expertes Spiritus Sancti.

¶ Beata congregatio de qua Scriptura testatur, quod omnium oculi erant attendentes in eum! Quam vellem istum cætum simile habere testimonium, ut omnium oculi, et catechumenorum, et fidelium, et mulierum, et virorum, et infantium, non corporis oculi, sed animæ, aspicerent Jesum!

thought by many, is to be found in the works of Origen. Three passages have been brought forward and urged with much confidence: one from his Homilies on Leviticus; another from his Homilies on Luke; and the third from his Commentary on the Epistle to the Romans.

From a very early period, these passages have had great influence. And their influence has been much increased by their being ingeniously set forth in Mr. Wall's History of Infant Baptism, first published in England, about a hundred and fifty years ago. The cause of truth seems to demand that they be carefully and candidly examined. In view of the present state of Christendom, we think it important that they be rightly appreciated. We would invite attention to the subject, and submit to all candid inquirers some considerations which, we hope, will assist them in coming to a just and satisfactory conclusion.

Before introducing the passages themselves, it ought to be recollected that they exist, not in the Greek language, in which they were written by Origen, but only in the Latin, into which they were translated near the close of the fourth century. The Homilies on Luke were translated by Jerome; those on Leviticus and the Commentary on the Epistle to the Romans, by Rufin.

On general principles, it must be admitted that a translation is not so reliable an authority as the original; and in the cases before us, there are some special considerations that are adapted to awaken our distrust.

It is well known that the works of Origen have suffered greatly, not only from the unintentional injuries of time, but also from injuries more deplorable. Some of them, from various motives, have been curtailed; and some have been interpolated. Many have suffered both by omissions and by additions. Many, too, whose originals no longer exist, were more or less deformed by the translator, when they were transferred from the Greek language into the Latin.

In regard to Jerome, few need to be informed that he took great liberties in translating works of Origen. He did, indeed, reproach Rufin for making certain unwarrantable changes. But the circumstances were peculiar.

Jerome and Rufin had been early and intimate friends. Their studies, their habits of mind, and their manner of living, in Italy and in Palestine, had, in many respects, been similar. Both were zealous churchmen. Both were monks; and both were presbyters. Both were highly distinguished for enterprise, for untiring diligence, and for extensive learning, especially in ecclesiastical literature. Jerome was pre-

eminent for his knowledge of Hebrew, and for translating the Holy Scriptures. Rufin, in bringing out his translation of that speculative and adventurous work of Origen, entitled, *On First Principles*,\* was desirous, it is probable, of commending it to the favorable regard of its readers through the influence of Jerome, who had translated other works of the same author. In his preface he referred to him respectfully as a brother and colleague, whose example and manner of translating he had endeavored to follow; and he used such other expressions as, in connection with these, made Jerome apprehensive of being himself suspected of Origenism, which was then regarded by many as a most dangerous heresy.† Jerome was indignant. He doubtless, suspected Rufin of being at once heretical and disingenuous. He resolved to clear himself, and overwhelm a popular rival.

In his defense or apology against Rufin, he represented him as having changed for the better, the doctrines which Origen had taught, concerning the Father, and the Son, and the Holy Spirit, and which Roman ears were unable to bear, while he had retained others equally heretical, and had sometimes added confirmations to them; *so that he who should read what was sound on the Trinity, would not avoid what was unsound on other subjects.*‡ The orthodoxy on one point of great interest would allure and encourage men to receive what was heretical on many others.

Thus Rufin, in the view of Jerome, had been laboring to promote pernicious errors. This was 'the head and front of his offending.' It was not so much that he had changed certain passages, as that in doing this and in writing his preface, he had been artfully preparing the way for the reception of doctrines contrary to those of the church. Jerome says in reference to his own effort in exhibiting the true version, I

\* *Περὶ ἀρχῶν.*

† Frater et collega in præfatiuncula vocor, et satis apertè exponuntur crimina mea, quid scripserim, quibus in cælum Origenem laudibus levaverim. . . . Voluerat me in interpretatione quasi prævium sequi; et auctoritatem operi suo ex nostris opusculis mutuari. See in Jerome's Works, vol. iv., p. 349, his *Apologia adversus Rufinum*, lib. 1.

‡ Quæ quum legissem, contulisseque cum Græco, illico animadverti quæ Origenes de Patre et Filio et Spiritu Sancto impiè dixerat; et quæ Romanæ aures ferre non poterant, in meliorem partem ab interprete commutata. Cætera autem dogmata, de angelorum ruina, de animorum lapsu; de resurrectionis præstigiis; de mundo vel intermundiis Epicuri; de restitutione omnium in æqualem statum; et multa his deteriora, quæ longum esset retexere, vel ita vertisse, ut in Græco invenerat; vel de commentariolis Didymi, qui Origenis apertissimus propugnator est, exaggerata et firmiora posuisse ut qui in *Trinitate Catholicum legeret, in aliis Hæreticum non caveret.* *Apol. adversus Ruf.*, lib. i., (vol. iv., p. 355.)



have dragged forth and given up the Heretic, that I might vindicate the church from heresy.\*

A long and bitter controversy ensued, relative mainly to speculative opinions and to personal matters, about which we rejoice that we have no necessity here to speak.

In regard to the changes, Rufin replies that he had followed the example of Jerome; and he brings two instances, one from the Homilies on Luke, and the other from those on Isaiah, where, in passages connected with the doctrine of the Trinity, Jerome departs from the Greek original of Origen, and inserts something of his own, intended to present a better view.† In the same connection, he says to Jerome: To translate, word for word, thou hast heretofore pronounced to be stupid and malicious. In this I have followed thee. Of this dost thou wish me to repent, because thou hast lately changed thine opinion, and sayest that thou translatest word for word? If respecting the faith there occur things that are unedifying, thou hast omitted them; and yet not so as to cut them away entirely and in all places. . . . I too, have done the same very frequently, and have either omitted some expressions, or given them such a turn as to present a sense more beneficial. For these acts dost thou think that I ought to repent? I do not believe that thou thinkest so.‡

From what has already been stated, it appears that Jerome, since he had no heretical design, thought it right in himself to omit or alter what was erroneous in the writings of Origen, and to insert freely, at his own discretion, what in his view was correct and in harmony with the spirit of the original. We need not cite what he himself, in various places, acknowledges and defends, and claims credit for doing; as in his epistle (xxxix. aliàs 62) to Alexander; where, in reply to an accusation against him that he had translated Origen, he says, This not only I have done; but also the confessor Hilary; and yet each of us, omitting whatever things were noxious, translated the useful.§ We need not cite the assertions of learned men. Let it suffice just to mention one

\* *Prodidi Hæreticum, ut Ecclesiam ab hæresi vindicarem. Ib., p. 357.*

† See the second book of Rufin's "*Invectives*," inserted among the works of Jerome, (Benedictine edition, Paris, 1706,) vol. iv., p. 438.

‡ *Verbum de verbo interpretari: antea, et stultum esse et malitiosum, pronuntiasti. In hoc secutus sum te. Nunquid de hoc vis ut pœniteat me, quia tu modo mutasti sententiam, et ad verbum interpretatum te dicis? Si qua in fide minus ædificabant, abstulisti: ut non omnia nec in omnibus penitus amputares. . . . Hæc et ego in quamplurimis feci, et aut desecavi aut ad saniozem intelligentiam declinavi. Pro his me jubes agere pœnitentiam? Non puto hoc te sentire.*

§ *Hoc non solus ego feci; sed et confessor Hilarius fecit: et tamen uterque nostrum noxia quæque detruncans, utilia transtulit.*



whom all will admit to be a competent and unprejudiced judge. We allude to De La Rue, the editor of the Benedictine edition of the works of Origen. In his preface to the third volume, he adverts to the conjecture of Daillé that the Homilies on Luke were not written in Greek and so early as the time of Origen, since they contain indications of a later age; and he remarks that the appearances alluded to might be accounted for, in part, by recollecting that the translator was *Jerome*; whose usual manner in translating Greek, he adds, *the learned know to have been, to insert occasionally some things of his own*.\*

Nor need we bring examples from his translation of Eusebius's Chronicon, or of any other work of Origen, than these Homilies on Luke that are now before us. In these there are omissions, and there are additions. Certain things to which Origen refers in his Commentary on Matthew and on John,† as having been discussed in his Homilies on Luke, have been omitted; and there are other evidences that the work has been abridged. But of this there is no intimation on the part of Jerome. In his preface, he speaks of translating the Homilies as they are in the Greek. At the same time, he leads us to expect that he would hold in contempt nice and exact conformities to *words* and *sentences*.‡ He therefore confirms the statement of Rufin on this point. There are also, it is certain, some additions. One of considerable extent may be found in the thirtieth Homily.

Fragmentary parts of the Greek original of the Homilies on Luke have been brought to light. They were gathered from various manuscripts in England and in France, by the diligent researches of the eminent scholars whose names they bear. They are known as the Fragments of Grabe and Combefis;§ and they are inserted as notes at the bottom of the page in the Benedictine edition of Origen. Few and short as they are, they enable us, as far as they extend, to compare the translation with the original. In this way, independently of all other evidence, we ascertain that in these very Homilies on Luke, Jerome added freely as well as omitted.

\* Hieronum: cui in vertendis Græcis sciunt eruditi solemne esse nonnulla interdum de suo inserere.

† On Matthew, tom. xiii., 29, and on John, tom. xxxii., 2.

‡ Jerome's preface to his translation of Origen's Homilies on Luke, is addressed to his munificent female friends, Paula and Eustochium. It begins thus: Ante paucos dies quorundam in Matthæum et Lucam Commentarios vos legisse dicistis: è quibus alter et sensibus hebes esset: et alter in *verbis* luderet, in *sentiis* dormitaret. Quamobrem petitis, ut *istiusmodi nugis contemptis*, saltem triginta et novem Adamantii nostri in Lucam Homilias, sicut in Græco habentur, interpreter.

§ Schedæ Grabii et Combefisii.

The addition which we have mentioned as being in the thirtieth Homily is longer than the passage quoted from the fourteenth in favor of infant baptism. It is inserted in the midst of what is now the Greek Fragment; and it furnishes an admirable illustration of the freedom with which, from his preface and from other sources, we might suppose that he would translate works of Origen. Like that passage, it is supplementary; and it falls in with the drift of the preceding discourse, but has no necessary connection with it. For the entire satisfaction of every reader, we place in a note the Greek of Origen and the Latin of Jerome, with a plain English version of both.\*

\* The subject of remark is the second temptation of our Lord, as recorded in Luke 4: 5-8.

A GREEK FRAGMENT OF ORIGEN'S HOMILY XXX. ON LUKE.

ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης. βασιλείας κόσμου φησὶ τῶν κοσμικῶν ἀνθρώπων, τίνα τρόπον οἱ μὲν βασιλεύονται ὑπὸ φιλαργυρίας, οἱ δὲ ὑπὸ κερδοξίας. εἰ μὴ γὰρ τοῦτό ἐστι, πῶς ἰδύνατο αὐτοὺς τόπους εἰς ἓνα τόπον πρὸς θεωρίαν σωματικὴν ἀγαγεῖν, διον, φέρε εἰπεῖν, τὴν Περσῶν ἡγεμονίαν, ἢ τὴν Ἰνδῶν; καὶ γὰρ ἐδεικνυν αὐτῷ τὰς βασιλείας τοῦ κόσμου τίνα τρόπον ἰσχύει βασιλεύειν, ἵνα αὐτὸν προτρέψῃται ποιῆσαι ὁ ἐνόμιζε ποιῆσαι περιγενήσεσθαι τοῦ σωτῆρος. εἰ θέλεις, φησὶ, βασιλεύσαι τούτων, καὶ ἐπὶ τοῦτο ἐλήλυθας τοῦ ἀγωνίσασθαι, καὶ ἀποστήσαι τὸν βασιλευμένον ὑπ' ἐμοῦ, μὴ ἀγωνίζου· ἐν ἀξιώ, πεσὼν προσκυνήσον μοι, καὶ παράλαβε πᾶσαν τὴν βασιλείαν τὴν ὑπ' ἐμέ. ἀλλ' ὁ σωτὴρ βασιλεύσαι μὲν θέλει καὶ ὑποτάξαι πάντα τὰ ἔθνη, ἵνα δούλα γένηται τῆς δικαιοσύνης καὶ ἀληθείας καὶ πάσης ἀρετῆς. βασιλεύσαι δὲ οὐ μετὰ ἀμαρτίας, οὐδὲ βούλεται ἀκηγεῖν ὑποτάξας αὐτὸν ἐκείνῳ ἐστεφανώσθαι, οὐδὲ ἀκηγεῖν λαβεῖν πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν ὑποχείριον, διὸ φησὶ πρὸς αὐτὸν. γέγραπται, κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύεις.

(The tempter) showed to him all the kingdoms of the world. Kingdoms of the world he says of worldly men—how some are governed by avarice, and some by vain-glory. For unless this be the meaning, how was it possible to bring into one place the places themselves for a bodily view, as, for example, the kingdom of the Persians, or that of the Indians? He showed him therefore how he is able to reign over the kingdoms of the world, that he might incite him to do what he thought would accomplish his overcoming the Saviour. If thou desirest, he saith, to reign over these; and for this thou hast come forth, to have a contest, and to lead into a revolt those who are governed by me—do not contend. One thing I request: falling down worship me; and receive the whole kingdom that is under me. But the Saviour wishes indeed to reign, and to subject all the nations, that they may be servants of righteousness and of truth and of every virtue; but to reign without sin. Nor does he wish to be crowned without labor, subjecting himself to that [evil] one; nor without labor to receive all the kingdoms of the world and their subjected glory. Wherefore he saith to him, It is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

THE LATIN TRANSLATION, AS PRESENTED BY JEROME.

*Ostendit ei omnia regna mundi, et hominum hujus sæculi, quomodo alii regnentur à fornicatione, alii ab avaritia, illi populari, rapiantur aura, hi formæ*

Now if Jerome has made such an addition in the thirtieth Homily; if he has freely omitted or added more or less elsewhere; if he was accustomed to do this, in accordance with what he believed to be true and orthodox, and for the sake of illustrating and confirming the truth, he may have added in the fourteenth Homily the passage respecting baptism.

capiantur illecebris. Neque verò arbitrandum est, quod regna ei mundi ostendens, Persarum, verbi gratia, regnum, Indorumque monstraverit: sed ostendat ei omnia regna mundi, id est, regnum suum quomodo regnaret in mundo, ut cohortans eum facere quod volebat, inciperet etiam Christum habere subiectum. Vis, inquit, in hominibus his regnare? [Ostendit innumerabiles hominum multitudines, quæ suo tenebantur imperio. Et revera si miseriam et infelicitatem nostram, simpliciter volumus confiteri, pene totius mundi rex Diabolus est: unde et princeps istius sæculi à salvatore vocatur. Quod ergo dicit: Vides hos homines qui sub meo regno sunt: ostendit ei in puncto temporis, hoc est, in præsentis temporum cursu, qui ad comparationem æternitatis puncti instar obtinet. Neque enim necessarium habuit Salvator, ut ei dignitates sæculi istius et negotia monstrarentur: statim ut aciem luminum suorum ad contemplandum vertit, et peccata regnantia, et eos qui regnarentur à vitiis conspexit, et ipsum principem sæculi Diabolum supervenientem, atque gaudentem in propriam perniciem, quia tantos sub suo habebat imperio.] Nolo contendas, nolo nitaris, ne habeas ullam in certando molestiam. Unum est quod precor: procidens adora me, et accipe regnum omne quod teneo. Verum Dominus noster atque Salvator vult quidem regnare, et omnes gentes subjectas esse ut serviant justitiæ, veritati, cæterisque virtutibus: sed vult regnare quasi justitia, ut absque labore regnet, ut nihil faciat indecorum, et non vult absque labore subjectus Diabolo coronari, nec sic regnare cæteris, ut ipse regnetur à Diabolo. Unde loquitur ad eum Jesus: Scriptum est, *Dominum Deum tuum adorabis, et ipsi soli servies.*

(The tempter) showed to him all the kingdoms of the world, and of the men of this world; how some may be governed by lasciviousness; others by avarice; those may be swayed by popular applause; these may be taken by the enticements of form. Nor is it to be thought that, showing to him the kingdoms of the world, he would exhibit the kingdom of the Persians, for example, and of the Indians: but he showed to him all the kingdoms of the world; that is, his kingdom, how he reigned in the world; that, having exhorted him to do what he wished, he might begin to have even Christ subjected. Dost thou desire, he saith, to reign over these men? [He showed the innumerable multitudes of men, which were held by his sovereignty—and in truth if we are willing to confess frankly our misery and unhappiness, the Devil is king of almost the whole world: whence also he is by the Saviour called the prince of this world. Which therefore he said: Thou seest these men who are under my dominion. He showed them to him in a moment of time; that is, in the present course of times, which course is as a moment, in comparison with eternity. For the Saviour had no need that the dignities and affairs of this world should be exhibited to him: immediately as he turned the sight of his eyes to contemplating, he saw both the sins reigning, and those persons who were governed by vices, and the prince himself of this world, the Devil, predominant, and rejoicing to his own destruction, because he had so many under his sovereignty.] I wish not that thou contend; I wish not that thou exert thyself; have no trouble in striving. One thing is what I request: falling down, worship me, and receive the whole kingdom that I hold. But our Lord and Saviour wishes indeed to reign, and that all nations be subjected, that they may serve righteousness, truth, and the other virtues: but he wishes to reign as by righteousness, that he may reign without labor, that he may do nothing unbecoming; and he wishes not, being subjected to the Devil without labor, to be crowned; nor so to reign over others that himself be reigned over by the Devil. Wherefore Jesus saith to him: It is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*



He lived at a time when, in other countries besides Africa, and beyond all doubt, there were children baptized at so early an age that some queries might very naturally arise as to the cause and propriety of their baptism; and in the passage there is allusion to such queries '*among the brethren.*' He had the most exalted idea of the efficacy of baptism. Near the end of the first book of his '*Apology,*' he mentions as an objection which had been made against him by one of his opposers, that he had said, all sins whatever are remitted in baptism; and he proceeds: Let him hear us again proclaiming, in baptism the old Adam entirely dies, and in baptism the new is raised up with Christ; the earthly perishes, and the supercelestial is born. These things we say . . . *interrogated by the brethren,* we have replied according to our conviction.\* Residing in a monastery, and venerated as an oracle, he could hardly fail of hearing, from his brother monks, many inquiries on this and kindred subjects. And it must be acknowledged that the passage in the fourteenth Homily has very much the aspect of a distinct additional remark, suggested by the preceding words of the Homily, and here introduced by Jerome, with his usual freedom, for the special benefit of the inquiring monks.

In regard to the translations by Rufin, also, we have special reason to doubt their presenting correctly and without addition the statements made by Origen. This will be evident when we hear the translator's own declarations. At the close of the Commentary on the Epistle to the Romans, he, in a peroration addressed to Heraclius, adverts to the great labor which devolved upon him in translating into Latin some of the productions of Origen, while he endeavored to supply some things not in the manuscripts, in order to give more completeness to the discussion of various matters. While, [these are his words,] while we desire to supply those things which by Origen in the hearing of the church were finished off extemporaneously, not so much for the purpose of explanation as of edification; as we have done in the Homilies or brief addresses on Genesis and on Exodus, and *especially* in those things which were spoken by him on the book of *Leviticus*, in the style of peroration, but have been translated by us in the form of explanation. Which labor of supplying those things which were wanting we undertook, lest questions touched upon and left, (what in the homiletic

\* Audiat nos iterum proclamantes: veterem Adam in lavacro totum mori; et novum cum Christo in baptismo suscitari: perire choicum, et nasci supercelestem. Hæc dicimus . . . *interrogati à fratribus*, quid nobis videretur respondimus.



style of speaking is often done by him) should be distasteful to the Latin reader.\*

This he says he had done, and *especially on the Book of Leviticus*; but not on Joshua, Judges, and the thirty-sixth, the thirty-seventh, and the thirty-eighth Psalm, where, as he soon informs us, he had merely translated, (*simpliciter ut invenimus.*)

But he states that he had found the elaborating of the Commentary on the Epistle to the Romans, peculiarly arduous. He had alluded to the causes in the preface: the subject was a deep ocean; the work itself had been interpolated; while, on the other hand, some books of it were either entirely lost, or could be found only with the greatest difficulty; and then the whole, without marring its symmetry and connection, was to be compressed into about half the size of the original work.

He gives us to understand that he had toiled cheerfully, but, after all, was censured by some. He mentions their complaint, and makes reply thus: For they say to me, since very many things among those which you write are regarded as your own, give your name in the title, and write, *RUFIN'S books of Commentary on the Epistle to the Romans*; as also among secular authors, they remark, the title bears the name, not of him who is translated from the Greek, but of the translator. All this, however, they suggest, not from love to me, but from hatred to the author. But I, who have more regard to my conscience than to my name, although I appear to *add some things and fill out what are wanting*, or to abbreviate those which are long, yet do not think it right to steal the title of him who laid the foundations of the work, and furnished materials for constructing the edifice. Let the reader judge, when he shall have examined the work, to whom he may please to ascribe its merit. For I have sought, not the applause of readers, but the benefit of those who are proficient.†

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\* Dum supplere cupimus ea quæ ab Origene in auditorio ecclesiæ ex tempore, non tam explanationis, quam ædificationis intentione perorata sunt: sicut in Homiliis sive in oratiunculis in Genesin et in Exodum fecimus, et præcipue in his quæ in librum Levitici ab illo quidem perorandi stylo dicta, à nobis verò explanandi specie translata sunt. Quæ laborum adimplendi quæ deerant ideo suscepimus, ne pulsatæ quæstiones et relictæ, quod in Homiliatico dicendi genere ab illo sæpè fieri solet, Latino lectori fastidium generarent.

† Aiunt enim mihi: In his quæ scribis, quoniam plurima in eis tui operis habentur, da titulum nominis tui, et scribe, Rufini, verbi gratia, in Epistolam ad Romanos explanationum libri, sicut et apud auctores, inquit, sæculares non illius qui ex Græco translatus est, sed illius qui transtulit nomen titulus tenet. Hoc autem totum mihi donant non amore mei, sed odio auctoris. Verum ego qui plus conscientiæ meæ, quam nomini deferro, etiam si addere ali-

Rufin mentions his translations on *Joshua* among those which he had made without additions.\* Perhaps, as Dr. Gale suggests, he means to assert this *comparatively* in respect to his other translations. For a portion of Origen's twentieth Homily on *Joshua*, as preserved in the original Greek, and presented in the twelfth chapter of the *Philocalia*, (a selection from some of his works, compiled by Basil the Great and Gregory Nazianzen,) is remarkably different from the same portion, as it is presented in Rufin's translation. Here he seems to have proceeded with much of his usual freedom. For example: among other things for which nothing is to be found in the Greek, he inserts the following: As also the Lord says concerning the little ones of the church, that their angels do always stand in the presence of the Lord, beholding his face.†

If he has made additions like this in a book which he intended and professed *merely* to translate, he may well be supposed to have made such additions as he may have thought desirable in the Homilies on *Leviticus*, one of the works which he has mentioned 'especially,' as having been prepared by him in this free manner for the use of Latin readers.

In translating the Commentary on the Epistle to the Romans, while he abridged the original work as a whole, he at least occasionally made additions and alterations. This is evident not only from what he has himself said, but also from a comparison of his version of the Commentary, book i., 2., and book vi., 8, with the Greek in the *Philocalia*, chapter xxv. and chapter ix. These passages are exhibited, at full length, in the Benedictine edition of Origen's works; and Rufin's version is censured as being unfaithful.‡

But we wish to fix the attention of our readers on what he himself has said in the passages which we have presented from his 'peroration' and his preface to his translation of the Commentary. Let us think of the impressions under which, manifestly, some of his contemporaries assailed the work. For they say to me, he remarks, since very many things among those which you write are regarded as your own, give your name in the title, and write *RUFIN'S books of Commen-*

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qua videor et explere quæ desunt, aut brevare quæ longa sunt, furari tamen titulum ejus qui fundamenta operis jecit, et construendi ædificii materiam præbuit, rectum non puto. Sit sanè in arbitrio legentis, cum opus probaverit, operis meritum cui velit adscribere. Nobis enim propositum est non plausum legentium, sed fructum proficientium quærere.

\* Simpliciter ut invenimus, et non multo cum labore transtulimus.

† Sicut et Dominus de parvulis ecclesiæ dicit, quia angeli eorum semper assistunt in conspectu Domini, videntes faciem ejus.

‡ See vol. iv., pp. 462-4, and pp. 580, 581.

*tary on the Epistle to the Romans.* Let us next observe the manner in which he replies. Instead of denying that very many things in the work are his own, he proceeds thus: But I, who have more regard to my conscience than to my name, although I appear to *add some things and fill out what are wanting*, or to abbreviate those which are long, yet do not think it right to steal the title of him who laid the foundations of the work and furnished the materials for constructing the edifice.

Here every reader may see for himself that in reference to this work, Rufin speaks of adding some things and filling out what were wanting, as well as of abbreviating those which were long. We need not, therefore, expatiate on the remarkable and important error into which Mr. Wall has fallen in affirming of Rufin, that in reference to the Commentary, "he speaks of no addition."

It will be perceived that we do not here bring against the translator any accusation of intending to deceive his readers; but the manner that he adopted, and that he frankly avows, of intermingling some things of his own with those of the author, prevents these translations from having a rightful claim to be regarded as testimonies coming down to us from the age in which the author lived. The additions, whatever they may be, belong to the time, not of the author, but of the translator; and the work in Greek, except a few fragments, having perished, it is now impossible to determine with certainty, what was derived from the original, and what was added. If a statement harmonizes better with what is known of the time or the character of the translator than with what is known of the time or the character of the author, there arises, of course, a probability that it is an addition.

Origen seems generally to be contented with his own reasoning in connection with Holy Scripture. Rufin is less independent. Looking back from about the close of the fourth century, he would be very likely to speak of ecclesiastical usage, and to think of a certain precept as being pertinent in relation to children; for in the so-called Apostolical Constitutions which had then been in circulation a hundred years, it is enjoined: *Moreover, baptize your children, and bring them up in the nurture and admonition of the Lord; for he saith, Suffer the little children to come unto me, and forbid them not.\**

\* Book vi., ch. 15. Βαπτίζετε δὲ ὑμῶν καὶ τὰ νήπια, καὶ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νομοθεσίᾳ θεοῦ· ἅφετε γὰρ φησὶ τὰ παῖδια ἐρχέσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά.

That the first six books of the work claiming to be the Constitutions of the



In view of the facts which we have been stating, we do not see how it can fairly be denied that the passages which have been urged as coming from Origen, are far from being of the most reliable character. Perhaps a just historical criticism would discriminate, and mark the more doubtful parts with brackets.

HOMILY VIII. ON LEVITICUS, (ch. 12: 1-8.)

*According to Rufin's Latin version.*

Hear David speaking: *I was*, says he, *conceived in iniquity, and in sin did my mother bring me forth*; showing that every soul that is born in the flesh is polluted with the filth of iniquity and sin; and that, therefore, that was said which we mentioned before, that *none is clean from pollution, though his life be but of the length of one day*. [To these considerations it can be added, that it may be inquired why, since the baptism of the church is given for the remission of sins, baptism is given, according to the observance of the church, even to children; for the grace of baptism would seem superfluous if there were nothing in children requiring remission and indulgence.]\*

HOMILY XIV. ON LUKE, (ch. 2: 21-24.)

*According to Jerome's Latin version.*

[Having occasion given in this place, I touch again upon what is frequently inquired about, among the brethren. Children are baptized for the remission of sins. Of what sins? or when have they sinned? or how can any reason of the laver in their case hold good, unless according to that sense which we have just now mentioned? *None is free from pollution, though his life be but of the length of one day*

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Holy Apostles, were written in the latter part of the third century, and hence after the time of Origen, yet so early as we have assumed, has been sufficiently proved in the Prize Essay on their origin and contents, appended to Appleton's edition, (New York, 1848,) and by Von Drey, a Professor in the Catholic Theological Faculty at Tübingen, in his *New Investigations—Neue Untersuchungen über die Constitutionen*, &c. An earlier time, with some original views, in respect to some parts of the work, is advocated by the distinguished author of the work on Hippolytus and his Age. The case before us does not require and our limits forbid any attempt here to discuss the point.

\* Audi David dicentem: In iniquitatibus, inquit, conceptus sum, et in peccatis peperit me mater mea; ostendens quod quæcunque anima in carne nascatur, iniquitatis et peccati sorde polluitur; et propterea dictum esse illud quod jam superius memoravimus, quia nemo mundus à sorde, nec si unius dici fuerit vita ejus. [Addi his etiam illud potest, ut requiratur quid causæ sit, cum baptisma ecclesiæ in remissionem peccatorum detur, secundum ecclesiæ observantiam etiam parvulis baptismum dari; cum utique si nihil esset in parvulis quod ad remissionem deberet et indulgentiam pertinere, gratia baptismi superflua videretur.]



upon the earth. And because, through the sacrament of baptism, the pollution of nativity is removed, therefore children also are baptized. For *unless any one be born of water and of the Spirit, he will not be able to enter into the kingdom of heaven.*]\*

COMMENTARY ON THE EPISTLE TO THE ROMANS, BOOK V., 9.

*According to Rufin's Latin version.*

And also in the law it is commanded that a sacrifice be offered for the child that is born; *a pair of turtle-doves, or two young pigeons; of which one is for a sin-offering, the other for a burnt-offering.* For what sin is this one pigeon offered? Can the new-born child have committed any sin? and yet it has sin, for which the sacrifice is commanded to be offered, and from which even he *whose life is but of one day* is denied to be free. Of this sin, therefore, David is to be supposed to have said that which we mentioned before, *In sin did my mother conceive me*; for no sin of his mother is affirmed in history. [For this also the church has received a tradition from the apostles to give baptism even to children; for they to whom the secrets of the divine mysteries were committed, knew that in all persons there is the native pollution of sin, which must be done away by the water and the Spirit; on account of which pollution, even the body itself is called the body of sin.]†

If Jerome and Rufin added the sentences included in brackets, they did only what was in accordance with their avowed manner in these translations; and they expressed themselves as they naturally would have done in the time

\*[Quod frequenter inter fratres quæritur, loci occasione commotus retracto. Parvuli baptizantur in remissionem peccatorum. Quorum peccatorum? vel quo tempore peccaverunt? Aut quomodo potest ulla lavacri in parvulis ratio subsistere, nisi juxta illum sensum de quo paulo ante diximus; *nullus mundus à sorde, nec si unius diei quidem fuerit vita ejus super terram?* Et quia per baptismi sacramentum nativitatæ sordes deponuntur, propterea baptizantur et parvuli. *Nisi enim quis genatus fuerit ex aqua et spiritu, non poterit intrare in regnum cælorum.*]

† Denique et in lege pro illo qui natus fuerit, jubetur offerri hostia, par turturum aut duo pulli columbini; ex quibus unus pro peccato, alius in holocantomata. Pro quo peccato offertur hic pullus unus? Numquid nuper editus parvulus peccare jam potuit? Et tamen habet peccatum pro quo hostia jubetur offerri, à quo mundus negatur quis esse, nec si unius diei fuerit vita ejus. De hoc ergo etiam David dixisse credendus est illud quod supra memoravimus: quia *in peccatis concepit me mater mea*. Secundum historiam enim nullum matris ejus declaratur peccatum. [Pro hoc et ecclesia ab apostolis traditionem suscepit, etiam parvulis baptismum dare. Sciebant enim illi quibus mysteriorum secreta commissa sunt divinorum, quod essent in omnibus genuinæ sordes peccati, quæ per aquam et Spiritum ablui deberent; propter quas etiam corpus ipsum corpus peccati nominatur.]

and circumstances in which they lived. But whether they actually added these sentences from their own resources, or translated them from Origen we do not affirm; for we have not the means of knowing. Certainly Du Pin had too much reason to say as he does, after speaking of Rufin's translations, that "Jerome's are not more exact." Erasmus uttered only the plain truth, when he indignantly remarked that the reader is "uncertain whether he read Origen or Rufin." And Dr. Redepenning, a theological Professor in the University of Göttingen, who, within a few years, has published an elaborate and highly esteemed work on the Life and Teaching of Origen, in speaking of the Commentary on the Epistle to the Romans, as we have it from Rufin, characterizes it as being *intermediate between a translation and a treatise; a reproduction adapted to the views and wants of the later age in which it was prepared.*\*

But these considerations in regard to Jerome and Rufin we need not urge. They belong, however, to the subject, and ought not to be overlooked; especially, if the passages in question are to be understood as teaching what they have commonly been thought to teach, and what, as we hope soon to show, would be far more likely to be taught by Jerome and Rufin, even in using the same words, near the close of the fourth century, than by Origen, a hundred and fifty years before.

Even if the words that mention *apostolic tradition* be supposed to have come from Origen, be it so. The expression, Neander assures us, "can not be regarded as of much weight in that age, when the inclination was so strong to trace to the apostles every institution which was considered of special importance; and when so many walls of separation, hindering the freedom of prospect, had already been set up between that and the apostolic age."† But these pertinent considerations, too, we need not urge.

Even if the usage or observance mentioned be supposed to have existed in the time of Origen, and to have been in accordance with the reputed teaching of the apostles, be it so. The inquiry then arises, What was the usage mentioned? Who are spoken of as being baptized? Are they infants, as Mr. Wall and many others translate the word, (*parvuli*), in

\* So ist sein Werk ein Mittleres zwischen Übersetzung und Bearbeitung, eine Wiedererzeugung nach Massgabe der Ansichten und Bedürfnisse des späteren Jahrhunderts. See Redepenning's *Origenes: eine Darstellung seines Lebens und seiner Lehre*. Vol. ii., p. 190.

† Neander's General History of the Christian Religion and Church, vol. i., p. 314.

the sense which we commonly attach to the word infants? Are they unconscious babes? Not at all. They are children, such as, in our day, might be found in the Sunday school, young children, instructed in the first principles of the doctrine of Christ, and professing Christian faith and obedience.

Even the Latin word *infans*, infant, with the literally corresponding Greek, (*νήπιος*,) it is well known, is often used with much latitude of signification. According to the nature of the discourse and of the connection, it may be spoken of a child at any time from his birth to the close of his minority. An illustration of this remark, with respect to the Greek, may be found in the apostle Paul's Epistle to the Galatians, (4: 1): Now I say that the heir, as long as he is a child, (*νήπιος*,) differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father.

We are aware that, in order to support infant baptism, Mr. Wall, in his History, (part i., chapter v.,) introduces a passage from the ninth Homily on Joshua, in the course of which these words occur: And thou wast an infant in baptism.\* That Origen means an infant, not in age, but in a figurative sense, is manifest from the consideration that he proceeds to speak of our Saviour's writing his law on the heart at the time. Of course, one would think, it must have been a heart that could receive and understand. That this is the true sense is more abundantly evident from the subsequent remarks of Origen, which Mr. Wall has not quoted. These show clearly that the writing is connected with instruction and faith. It is *in the hearts of believers*† that the new law is written. Origen says expressly, But even now by these things which we speak, Jesus writes the second law in the hearts of those who, with sound faith and the whole mind, receive those truths which are proclaimed.‡

In reference to the little ones connected with the congregation of Israel, as mentioned in Josh. 8: 35, Origen speaks also in his ninth Homily on that book; but he says not one word favorable to baptizing unconscious babes. On the contrary, he remarks, (section 9,) in making out, after his manner, a parallel under the new dispensation: But the infants will be those who, having recently believed, are nourished with the evangelic milk.§

\* Et tu fuisti infans in baptismo.

† In cordibus credentium.

‡ Sed et nunc per hæc quæ loquimur, Jesus deuteronomium scribit in eorum cordibus qui integra fide et toto animo quæ dicuntur accipiunt.

§ Infantes vero erunt, qui fide nuper suscepta, lacte evangelico nutriuntur.



The word employed in the passages under consideration, (*parvuli*, little ones, children,) is also, in itself, indefinite; and it is sometimes interchanged with other words indicating children. Its usual meaning, and its being freely interchanged, are both strikingly illustrated in Origen's nineteenth Homily on Luke, as translated by Jerome; where the word in the singular number (*parvulus*) is used as the leading designation of our Lord, at the time when, in his childhood, he went up to Jerusalem. The passage to which we allude is the following: Not when he came to the age of youth [ad adolescentiam, the period from the fifteenth to the thirtieth year;] not when he entered publicly on the work of teaching, but when he was yet a child (*parvulus*) he had the favor of God: and, as all things in him had been wonderful, so also his childhood (*pueritia*) was wonderful, so that he was filled with the wisdom of God. . . . When therefore, as we have said, he was twelve years old, and according to custom, the days of the solemnity were completed, and his parents would return with the little child (*infantulus*) Jesus, the lad (*puer*) remained in Jerusalem, and his parents knew it not. . . . It was impossible that she [Mary, after what had been revealed to her] should fear the infant (*infans*) was utterly lost. . . . But when he was a child, (*parvulus*,) he is found in the midst of the doctors, sanctifying them and imbuing them with knowledge. Because he was a child, (*parvulus*,) he is found in the midst, not teaching them, but interrogating; and this as being suitable to his age, that he might teach us what is suitable for lads, (*pueris*,) although they may be wise and learned; namely, that they should hear masters, rather than desire to teach or become vain and ostentatious.\*

Here it is most manifest that one who was twelve years of age is repeatedly called *parvulus*, and that the word, in its general purport, corresponds well with the English word *child*.

Irenæus, in his work against Heresies, near the close of the second century, dividing the human family into five

\* Non quando venit ad adolescentiam, non quando manifeste docebat, sed cum adhuc esset *parvulus* habebat gratiam Dei: et quomodo omnia in illo mirabilia fuerant, ita et *pueritia* mirabilis fuit, ut Dei sapientia compleretur. . . . Cum ergo, ut diximus, duodecim esset annorum, et juxta morem dies solemnitatis expleti essent, et reverterentur parentes cum *infantulo* Jesu, remansit *puer* in Jerusalem, et nesciebant parentes ejus. . . . Nunquam fieri poterat ut perditum formidaret *infantem*. . . . Quoniam verò *parvulus* erat, invenitur in medio præceptorum, sanctificans et erudiens eos. Quia *parvulus* erat, invenitur in medio, non eos docens, sed interrogans, et hoc pro ætatis officio; ut nos doceret quid *pueris*, quamvis sapientes et eruditi sint, conveniret, ut audiant potius magistros, quam docere, desiderent, et se vana ostentatione non jactent.



classes, according to the different periods of life, mentions *parvulos*, children, after *infantes*, infants, and before *pueros*, lads or youths, as the words are commonly used among us. He places *parvulos* in a position intermediate between the period of infancy and the period of youth; that is, he places them in the *later* and perhaps larger portion of *childhood*; and he speaks of Christ as being *to them an example* of piety, uprightness and obedience.\*

On this topic it would seem unnecessary to say more. In itself, the word *parvuli*, like many others, is somewhat indefinite, as we have already remarked; and therefore it is liable to be misunderstood; but, viewed in the light of the undeniable statements which we have now made, and of the facts well known in the time of Origen, its meaning is sufficiently clear.

If it be objected that the native pollution of the child, the reason assigned for his needing the remission of sin, is applicable to his case from the time of his birth, and therefore he should be baptized without delay, even in unconscious infancy; we reply that such was the reasoning of subsequent Fathers, but not of Origen. He kept in mind what was required of every one in order to be baptized and receive remission. According to his system, the same native pollution, whatever it was, that adhered to the new-born child, adhered also to the unbaptized adult; and yet the adult was not to be baptized immediately. He was first to be instructed. He was to be told of Christ, that he might believe on him; for such faith the gospel required. He was to be taught the elements of the true religion, that he might know and love the truth which he was to profess in baptism, and that he might honor it by a holy life. He was to be baptized, when, in Christian knowledge, disposition and deportment, he seemed to be a suitable person. Why could not Origen have supposed that the same principle was to be applied to the case of children? He thought much of the preparation required of every one in order to be benefited by baptism, as a grand and blessed remedy for sin. Subsequent Fathers thought so much of the remedy as to deem it efficacious, even without the preparation.

Another fact also it is important to remember. Origen maintained that sin is not imputed to children, till they come to years of discretion. In his Commentary on the Epistle to

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\* *Infantes, et parvulos, et pueros, et juvenes, et seniores. . . . Christ came in parvulis parvulus, sanctificans hanc ipsam habentes ætatem; simul et exemplum illis pietatis effectus, et justitiæ, et subjectionis. Lib. ii., c. 22, § 4.*

the Romans, he says: Until the natural law, sin is dead. Therefore at a certain time of age, when any one begins to be capable of reason, and to have discernment of just and unjust, of right and wrong, then sin, which before was within the person as dead, is said to revive; because there is now within him a law which forbids, and there is reason which shows that the thing ought not to be done. But that what we say may be more clearly understood, let us use a plain example. It is written, *He that smiteth his father or his mother, shall surely be put to death; and he that curseth his father or his mother, shall surely be put to death.* [Lev. 21: 15 and 17.] Now a little boy of about four or five years, if, displeased, (as often occurs,) he smite with a rod his father or his mother, deserves, according to the statute, to die. But, since there is not yet in him the natural law which may teach him that he ought not to do injury to his father or to his mother, and since he knows not that in this is involved the crime of impiety, what he does is indeed a species of sin, because he smites or curses his father or his mother: but in him sin is dead, because, through the absence of the natural law which is not yet in him, sin can not be imputed to him. For there is not yet within him so much reason as to teach him that this which he does ought not to be done; and therefore by his parents it is not only not reckoned as a fault, but is received as a pleasant act.\*

In this passage, Origen does not attempt to state precisely when children arrive at the period of clear moral discernment and accountability; but from what he says it is evident that he supposed it to be at least some time *after* "four or five years," or, in other words, *not before* entering the sixth year. And it is remarked by a distinguished European medical author, that "the *seventh* year, and the vicinity of each mul-

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\* Usque ad legem enim naturalem, peccatum mortuum est. Ergo certo ætatis tempore ubi rationis capax esse quis cæperit, et justî injustique, æqui et iniqui habere discrimen, tunc peccatum, quod prius intra hominem velut mortuum habebatur, reviviscere dicitur, pro eo quod est jam intrinsecus lex quæ vetet, et ratio quæ ostendat non esse faciendum. Sed ut apertius intelligatur quod dicimus, evidenti utamur exemplo. Scriptum est: *Qui percusserit patrem, vel matrem, morte moriatur; et Qui maledixerit patri, aut matri, morte moriatur.* Puer ergo parvulus quatuor ferè aut quinque annorum si (ut fieri solet) indignatus virga percutiat patrem aut matrem, quantum ad præceptum mandati spectat, mortem debet. Sed quia lex in illo nondum est naturalis, quæ eum doceat non debere injuriam facere patri aut matri, nec in hoc crimen impietatis admitti: est quidem species peccati quod facit; quia percutit patrem vel matrem, aut maledicit; sed mortuum est in eo peccatum, quia per absentiam naturalis legis, quæ in eo nondum est, peccatum ei non potest reputari. Nondum est enim intra eum ratio tanta quæ eum doceat hoc quod facit, fieri non debere: et ideo etiam à parentibus non solum non reputatur ad culpam, sed ad gratiam jucunditatemque suscipitur.

triple of seven is characterized by some great change in the human constitution. Thus the seventh year is that of the second dentition, and *the common belief fixes at that age the distinct perception of right and wrong.*"\*

Moreover, according to Origen's teaching, it is not *before*, but *when* the child comes to the discernment of right and wrong, that he can be made capable of receiving the grace of Christ. By the expression here used, the grace of Christ, he seems to mean the benefits which Christ graciously bestows on decided believers, in connection with their being baptized. Our readers may wish to see the whole passage to which we allude. We give it entire, and leave it with them to judge of its bearing on the topic before us. It occurs in the Commentary on the Epistle to the Romans, book v., 2. Remarking on the eighteenth verse of the fifth chapter, Origen proceeds thus: 'But perhaps thou wilt say, If, one sinning, death came upon all men, and again the righteousness of one came upon all men as justification unto life, neither is anything done by us that we die, nor that we live, but Adam causes our death, and Christ our life.

'We have indeed already stated that parents not only generate but also instruct children. And they who are born become not only children but also disciples of their parents; and they are urged to the death connected with sin, not so much by nature as by education. For example: If any one departing from God, worship idols, will he not early teach his children to venerate idols, and offer sacrifices to demons? This the child does according to Adam; that is, from his nativity to the time of the law, when, *coming to the discernment of right and wrong, he can be made capable of receiving the grace of Christ.* And there he leaves Adam, who either generated or taught him unto death, and follows Christ, who both teaches and generates unto life.

'Dost thou wish to know why it is not only from nativity but also from teaching that death has reigned from Adam? Learn this from the contrary. For the Lord Jesus Christ, when he came to repair what had rashly been done, since that first nativity which came from Adam would generate unto death, introduced a second nativity, which he has called not so much generation as regeneration, through which, doubtless, he would abolish the fault of the first nativity; and as he substituted regeneration for generation, so also he substituted another teaching for the former teaching. For, sending forth his disciples to this work, he said not merely,

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\* Tilt's Elements of Health, p. 21.



Go, baptize all nations; but he saith, Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Knowing therefore that each is in fault, he gave a remedy for each, that the mortal generation might be changed by the regeneration of baptism, and that the teaching of piety might exclude the teaching of impiety. Not therefore to us doing nothing has death reigned in us; as, on the other hand, not to us idle and doing nothing will life reign in us. But indeed the beginning of life is given by Christ, not to the unwilling, but to the believing; and we arrive at perfection of life by perfection of virtues; as also we hasten to death by similitude of transgression and the practice of vices.\*

In these remarks there are several points that can hardly fail to arrest and fix the attention: first, a maturity sufficient for moral discernment as being necessary to a child's having capacity or being in a state for receiving the remission of sin; next, instruction as well as baptism, and preceding it, (not merely, Go, baptize, but Go, teach, baptizing;) and then the great pervading principle so emphatically stated, that the *beginning* of spiritual life, as well as its progress, is given by Christ, not to the idle, the careless, and indifferent, nor to the unwilling, but *to them that believe*.

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\* Sed dices fortasse: Si uno peccante mors in omnes homines pertransiit, et rursus unius justitia in omnes homines justificatio vitæ pervenit, neque ut moreremur aliquid nobis gestum est, neque ut vivamus, sed est mortis quidem causa Adam, vitæ autem Christus.

Diximus quidem jam et in superioribus, quod parentes non solum generant filios, sed et imbuunt: et qui nascuntur, non solum filii parentibus, sed et discipuli fiunt, et non tam natura urgentur in mortem peccati, quam disciplina. Verbi causa enim, si quis à Deo recedens idola estat, nonne continuo etiam filios si genuerit docebit idola veneri, et sacrificia offerre dæmoniis? Hoc secundum Adam facit, hoc est, à nativitate usque ad agis tempus, quo ad discretionem recti pravique operis veniens, capax Christi gratiæ effici potest: et ibi relinquit Adam qui eum vel genuit vel decuit in mortem, et sequitur Christum, qui eum et docet et gignit ad vitam.

Vis autem scire quia non solum nativitatis, sed et doctrinæ est, in quo mors regnavit ab Adam? Disce hoc et contrariis. Etiam Dominus Jesus Christus cum venisset quæ perperam gesta fuerant emendare, pro eo quod in mortem generaret illa quæ ex Adam veniebat prima nativitas, introduxit secundam nativitatem, quam non tam generationem quam regenerationem appellavit, per quam sine dubio vitium primæ nativitatis aboleret: et sicut generationi substituit regenerationem, ita et doctrinæ substituit aliam doctrinam. Mittens enim ad hoc opus discipulos suos, non dixit tantum. Ite, baptizate omnes gentes; sed ait, Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti. Sciens igitur utrumque esse in culpa, utrique remedium dedit, ut generatio mortalis regeneratione baptismi mutaretur, et impietatis doctrinam doctrina pietatis excluderet. Non ergo nihil peccantibus nobis mors regnavit in nobis: sicut rursum non otiosis nobis, et nihil agentibus vita regnabit in nobis. Sed initium quidem vitæ datur à Christo, non invitis, sed credentibus; et pervenitur ad perfectionem vitæ perfectione virtutum, sicut et in mortem dudum prævaricationis similitudine et vitiorum expleione perventum est.



Now, what we maintain is, that, if Origen speaks in the passages so often quoted, as coming from him, in support of infant baptism, he ought to be understood as referring to the baptism of children of sufficient age to be conscious moral agents. This explanation might be still further confirmed by a survey of the earliest ecclesiastical formularies and other ancient documents that have come down to us, whether as apostolical constitutions, or in some other form. But it is not our design now to exhibit any of these. We have confirmation more direct. We have Origen's own testimony, showing when children were to be baptized.

In his work against Celsus, (book iii., chapter 59,) a passage is quoted from Celsus, in which, after mentioning what intelligent and respectable persons are invited to initiation in the sacred mysteries among the heathen, this acute and bitter adversary of Christianity proceeds thus: And now let us hear what persons the Christians invite. Whoever, they say, is a sinner, whoever is unintelligent, whoever is a mere child, and, in short, whoever is a miserable and contemptible creature, the kingdom of God shall receive him.\* Origen then subjoins: In reply to these accusations we say, It is one thing to invite those who are diseased in the soul to a healing, and it is another to invite the healthy to a knowledge and discernment of things more divine. And we, knowing the difference, first call men to be healed. We exhort sinners to come to the instruction that teaches them not to sin, and the unintelligent to come to that which produces in them understanding, and *the little children to rise in elevation of thought to the man*, and the miserable to come to a fortunate state, or (what is more proper to say) a state of happiness. But when those of the exhorted that make progress show that they have been cleansed by the word, and, as much as possible, have lived a better life, THEN we invite them to be initiated among us.†

\* Ὑπακούσωμεν δὲ τίνες ποτὲ οὗτοι καλοῦσιν· ὅστις (φησὶν) ἁμαρτωλός, ὅστις ἀσύνετος, ὅστις νήπιος, καὶ ὡς ἀπλῶς εἰπεῖν, ὅστις κακοδαίμων· τούτον ἡ βασιλεία τῶν θεῶν δέξεται.

† Πρὸς ταῦτα δὲ φαμεν, ὅτι οὐ ταῦτον ἐστὶ νοσούντας τὴν ψυχὴν ἐπὶ θεραπείαν καλεῖν, καὶ ὑγιάνοντας ἐπὶ τὴν τῶν θειοτέρων γνῶσιν καὶ ἐπιστήμην. Καὶ ἡμεῖς δὲ ἀμφοτέρω τῶντα γινώσκοντες, κατ' ἀρχὴν μὲν προκαλούμενοι ἐπὶ τὸ θεραπευθῆναι τοὺς ἀνθρώπους προτρέπομεν τοὺς ἁμαρτωλούς· ἵκειν ἐπὶ τοὺς διδάσκοντας λόγους μὴ ἁμαρτάνειν, καὶ τοὺς ἀσύνετους ἐπὶ τοὺς ἐμποιούντας σύνεσιν, καὶ τοὺς νηπίους εἰς τὸ ἀναβαίνειν φρονήματι ἐπὶ τὸν ἄνδρα, καὶ τοὺς ἀπλῶς κακοδαίμονας ἐπὶ εὐδαιμονίαν, ἢ (ὅπερ κυριώτερον ἐστὶν εἰπεῖν) ἐπὶ μακαριότητα. Ἐπὶ δ' οὐ πρόκοπ-

To be initiated among the Christians, it is well known, was to be admitted to baptism and the Lord's supper. In this passage, the testimony of Origen is remarkably explicit. It needs no lengthened comment. The reader himself sees at once that the little children, as well as the rest, the *little children*, (the *parvuli*, or whatever other endearing name they may bear,) were exhorted in a way adapted to their character; and 'when those of the exhorted who make progress show that they have been cleansed by the word, and, as much as possible, have lived a better life,' *then* they are admitted to baptism. Celsus reproaches the Christians for receiving to their fellowship certain classes of the population. Origen replies triumphantly, with express reference to each class, and states when, or on what condition, any are admitted.

We would render devout thanks to God, that, under his good and ever watchful providence, this passage has been preserved from the ravages of time. Here it stands, an authentic record in the original Greek. Henceforth let its light shine on what has long been a much obscured place in ecclesiastical antiquity.

In the next chapter, Origen represents the candidate for Christian initiation as one who has come to the healing of the word,\* that is, to be healed by evangelical teaching; one who has been cleansed in the soul, and who loves the Saviour sincerely. In this connection he says, Let him with cheerful countenance be initiated into the mysteries of the religion of Jesus, which, with good reason, are delivered to those only who are holy and pure.† Setting forth the holiness and purity required by the Christian religion, he says, in his third Homily on Genesis, (section 5:) This is the circumcision with which the Church of Christ circumcises the ears of her infants. These, I think, are the ears which he required in his hearers, saying, *Who hath ears to hear let him hear*. For no one with uncircumcised and impure ears can hear the pure words of wisdom and truth.‡ And in his eighth

τοντες τῶν προτραπέντων παραστήσωσι τὸ κεκαθάρθαι ὑπὸ τοῦ λόγου, καὶ, ὄση δύναμις, βέλτιον βεβιωκέναι τὸ τηλικάδε καλῶμεν αὐτοὺς ἐπὶ τὰς παρ' ἡμῶν τελετάς.

\* Προσελήλυθε τῇ τοῦ λόγου θεραπείᾳ.

† . . . θάρσυν μνείσθω τὰ μόνους ἁγίοις καὶ καθαροῖς εὐλόγως παραδιδόμενα μυστήρια τῆς κατὰ Ἰησοῦν θεοσεβείας.

‡ Hæc est circumcisio, qua ecclesia Christi aures suorum circumcidit infantum. Istæ credo sunt aures, quas in auditoribus suis requirebat, dicens: *Qui habet aures audiendi audiat*. Nemo enim potest incircumcisis et immundis auribus munda verba sapientiæ et veritatis audire.

Homily on Exodus, (section 4,) he adds: For there dwelt in us an impure spirit before we believed—before we came to Christ. . . . We have therefore been received by Christ, and our house has been purified from the former sins, and adorned with the ornaments of the believers' sacraments, *which they have known who have been initiated.\**

The Christian mysteries, the sacraments, (for this is the signification of the word mysteries, where Origen speaks of being initiated with cheerful countenance,) he says are with good reason for those only who are pure; and now, including himself with his hearers—himself, the much loved son of Christian parents—he states, There dwelt in us an impure spirit before we believed. Therefore, manifestly, he teaches that, before he and those whom he was addressing believed, they were not prepared to receive the symbol of having been purified; and it would have been wrong to confer on them the believers' sacraments. Besides, it is difficult to conceive how he could have made the unqualified remark with which the last quotation ends, if some and even many, when they were initiated, were not of sufficient age to have any knowledge of those sacraments.

In the twelfth Homily on Numbers, (section 4,) he further adds: Let *each one* of the believers recall to mind what words he there used at that time when he first came to the waters of baptism, when he received the first symbols of the faith, and approached the salutary fountain; and how he renounced the devil, that he would not use his pomps, nor his works, nor comply at all with any of his services and pleasures.†

How, in view of such an appeal as this, can we deny that *each one* of the believers was expected to be *able* to remember the solemn scene of his baptism? And if each could remember his own baptism, and what he said and what he did at the time, surely, he could not then have been a mere infant.

Speaking of the linen girdle mentioned in Jeremiah 13: 1–11, Origen says, in his eleventh Homily (section 6) on that book: But why also *linen*? Because it has its generation

\* Habitavit enim in nobis immundus spiritus, antequam crederemus, antequam veniremus ad Christum. . . . Suscepti ergo sumus à Christo, et mundata est domus nostra a peccatis prioribus, et ornata est ornamentis sacramentorum fidelium, quæ norunt qui initiati sunt.

† Recordetur unusquisque fidelium, cum primum venit ad aquas baptismi, cum signacula fidei prima suscepit, et ad fontem salutarem accessit, quibus ibi tunc usus sit verbis, et quid renunciaverit diabolo: non se usurum pompis ejus, neque operibus ejus, neque ullis omnino servitiis ejus ac voluntatibus pariturum.



from the earth. For a plant springs up from the earth; then, after being cultivated, it is combed, and washed, and cleansed, and, with much effort, made suitable for a girdle or other use. And so we *all* have the generation as a girdle of God; and having the generation from much careful preparation, we need that we should be combed, that we should be washed, that we should cast away the color of the earth. For the color of the generation of the flax is different from the color which arises from effort. The color of the generation of the flax is dark, but from effort it becomes most splendid. And such a change comes upon us who are generated. We are black at the commencement of our believing. Wherefore at the commencement of the Song of Songs it is said, I am black, but comely. And at first we are like Ethiopians as to the soul; then we are cleansed, so that we may become more splendid, (according to the passage, Who is this that cometh up, made white?) and may be linen splendid and pure. And then we are woven upon the girdle of God, when we become suitable to be joined to God. . . . This girdle is the church which is from the Gentiles; [that is, the Christian church, now the people of God instead of the Jews; who, as a nation, were cast off, according to the representation in the context.]\*

Here Origen has taken occasion to describe, in his favorite manner, his views respecting the natural state of mankind, and the reformatory process through which every one must pass, in order to participate in the character and privileges of the church. 'And so we *ALL* have the generation as a girdle of God.' It is 'from much careful preparation.' At first, when we begin to believe, we are of a dark color; but at

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\* Διὰ τί δὲ καὶ λινῶν; ὅτι τὴν γένεσιν ἔχει ἀπὸ γῆς· φυτὸν γὰρ ἐστὶν ἀνατέλλον ἀπὸ γῆς, ἔτι μετὰ τὸ γεωργηθῆναι ξαινόμενον, καὶ πολλῇ ἐργασίᾳ γινόμενον, ἵνα γένηται τοιοῦτον ὥστε γινέσθαι περιζῶμα, ἢ ὅτι δήποτε, καὶ ἡμεῖς οὖν πάντες τὴν γένεσιν ἔχομεν ὡς περιζῶμα τοῦ Θεοῦ. καὶ ἔχοντες τὴν γένεσιν ἀπὸ τῆς πολλῆς κατασκευῆς, χρῆζομεν ἵνα ξανθῶμεν, ἵνα πλυνθῶμεν, ἵνα τὸ χρῶμα τῆς γῆς ἀποβάλωμεν. ἄλλο γὰρ τὸ τῆς γενέσεως τοῦ λινῶν χρῶμα, ἄλλο τὸ ἀπὸ τῆς ἐργασίας. τὸ μὲν γὰρ τῆς γενέσεως τοῦ λινῶν χρῶμα μελανότερον ἐστίν, ἀπὸ δὲ τῆς ἐργασίας γίνεται λαμπρότατον. τοιοῦτον οὖν τι καὶ ἐπὶ ἡμῶς τοὺς ἐν γενέσει φθάνει. μέλανες ἐσμεν κατὰ τὴν ἐν τῷ πιστεύειν ἀρχὴν διὸ ἐν ἀρχῇ τοῦ ἁματός τῶν ἁμαρτιῶν λέγεται· μέλαινα ἔμι, καὶ καλή. καὶ Αἰθίοψιν ἡμεῖς κατ' ἀρχὰς τὴν ψυχὴν ἐδίκασμεν, ἔτι ἀποσμηχόμεθα, ἵνα λαμπρότεροι γενώμεθα, κατὰ τὸ τίς αὕτη ἡ ἀναβαίνουσα λελευκανθισμένη; καὶ γενώμεθα λινῶν λαμπρὸν καὶ καθαρόν. ἔτι καὶ πλεκόμεθα ἐπὶ τὸ περιζῶμα τοῦ Θεοῦ, ὅταν ἀξιῶμεν κολλᾶσθαι τῷ Θεῷ . . . . . Τοῦτο περιζῶμα ἡ ἐκκλησία ἐστὶν ἢ ἀπὸ τῶν ἐθνῶν.



length we are changed. We become linen, splendid and pure. And *then* we are woven upon the girdle of God, (this girdle is the church,) when we become suitable to be joined to God.

To be 'woven upon the girdle of God,' it is obvious, must here signify to be incorporated with the church, or initiated into it by baptism. The representation as to the time when any one was to be admitted, it will be perceived, harmonizes remarkably with that which is given in our longest quotation from Origen's work against Celsus; and, in effect, utters the same testimony.

In his Commentary on John, (tom. vi., 17,) Origen speaks of Matthew's statement that John the Baptist baptized *unto repentance*; and he most explicitly represents Matthew, as, by this statement, *teaching that the benefit from baptism depends on the deliberate purpose of the baptized, it belonging indeed to the penitent.\**

Origen received with reverence the teachings of the sacred writers. Some deliberate purpose of forsaking sin, it is therefore evident, he himself thought to be required of those who were to be baptized; and hence he must have contemplated them as being of sufficient age to cherish such a purpose. More than once he has said in effect what he says in his Commentary on the Epistle to the Romans, (book v., chapter 8,) namely: If any one is previously dead to sin, he, of course, is buried with Christ; but if any one does not before die to sin, he can not be buried with Christ. For no one, while alive, is buried. But if he is not buried with Christ, neither is he legitimately baptized.†

In presenting the testimony of Origen respecting the baptism of children, we have endeavored to avoid as much as possible all irrelevant matters, and to state with fidelity and clearness what belongs essentially to the subject. We have taken some pains to ascertain the truth. We have examined, for ourselves, the voluminous works of Origen; and we have become thoroughly convinced that the system of infant baptism adopted by subsequent ecclesiastical fathers never entered his mind; although some of his speculations on the pollution connected with nativity, on the passage found only

\* . . . . διδάσκων τὸ, ἀπὸ τοῦ βαπτίσματος ὠφέλειαν ἔχειν τῆς προαιρέσεως τοῦ βαπτιζομένου, τῷ μετανοῶντι μὲν ἐγγινομένην.

† Si quis prius mortuus est peccato, is necessariò in baptismo consepultus est: si verò non ante quis moritur peccato, non potest sepeliri cum Christo. Nemo enim vivus aliquando sepelitur. Quòd si non consepelitur Christo, nec legitimè baptizatur.

in the Septuagint version, not in the Hebrew original of Job 14 : 4, and on Psalm 51 : 5, as well as the somewhat indefinite statements attributed to him, claiming the authority of apostolical tradition, may have greatly contributed, at a later period, to the establishment of that system.

The term children (*parvuli*) was in itself indefinite. Various and strong influences, in the third and fourth centuries, were constantly tending to hasten the baptism of children, and make it, strictly and literally, *infant* baptism ; so that we need not wonder if what Origen or a reputed apostolical constitution had said, with some indefiniteness, respecting the baptism of children in the later portion of childhood, without saying precisely what children, soon came to be understood and used by many as sanctioning the baptism of children in their earliest infancy. Many a word, in the lapse of time, has undergone a very considerable change of signification, in consequence of change in the customs of the people.

Pedobaptism in the most ancient sense of the word, the baptism of children capable of professing their faith in Christ, passed gradually, and, in different countries, more or less rapidly, though with comparative silence, into infant baptism in the more modern sense, the baptism of new-born babes. For the most part, historical light in regard to the primitive churches, shone but dimly. It is not strange if even the acute and powerful Augustin sometimes had his vision obscured in the heat and dust of controversy. We are not at all surprised at the manner in which he, in the fifth century, used the word *parvulus* ; while, with consummate skill and energy, he confirmed and made triumphant in Africa and elsewhere, that system of *infant* baptism which, according to the most reliable evidence, began to be authoritatively established in that country, by the ardent and popular Cyprian, about the middle of the third century.

But on those influences to which we have alluded we can not now expatiate. Nor can we exhibit here the statements respecting baptism that are found in the works of those Fathers who preceded Origen. Not one of them says anything in favor of infant baptism ; while several of them speak in a manner that is quite inconsistent with the supposition of its having yet come into existence. For satisfactory information on this point, we can, with much confidence, refer our readers to an excellent article by the Rev. Dr. Ripley, in the *Christian Review*, for October, 1851.

In this connection, however, we may perhaps be permitted to add a very few words respecting Tertullian, who, about A. D. 200, in most decided tones of disapprobation, raises his

voice against hastening the baptism of children.\* He uses the very word that is used in the translations from Origen; and, in the course of his expostulation, he remarks: The Lord does indeed say, *Forbid them not to come unto me.* Therefore let them come while they are growing up; let them come while they are learning, while they are being taught whither they are coming. Let them be made Christians, [be identified by baptism with the body of Christians,] when they shall have been able to know Christ.†

In order to be able to know Christ, they needed not only a mind adapted to perceive, but they needed also to have Christ presented to the mind. They needed skillful and patient guidance; as, when Philip asked, Understandest thou what thou readest? the eunuch replied, How can I, except some man should guide me? It is not when they merely begin to be susceptible of this knowledge, but when by means of sufficient age, and of suitably extended instruction, they may reasonably be supposed to be acquainted with the character and religion of our Lord, that Tertullian would have children baptized. He objects only to such haste as would preclude their being duly instructed and established in the principles of piety. He would have them come to Christ by being carefully taught, and receiving the Christian religion. Hence it would seem that he was speaking, not of babes or infants properly so called, but of such children as were, at least in some measure, capable of being taught.

To the same conclusion the Chevalier Bunsen was conducted by his investigations, the results of which he has recently given to the world in his very learned work, entitled, "Hippolytus and his Age." The opinion is there stated most decidedly, in the following terms: "Tertullian's opposition is to the baptism of young, growing children; he does not say a word about new-born infants. Neither does Origen, when his expressions are accurately weighed."‡

We commend the subject to the consideration of our readers. We have endeavored to call forth Origen himself, as it were, and let him give his own testimony. This has been uttered in his own language, the Greek, as well as in a translation, so far as it respects the principal passages and several of the others. No room is left for suspicion of fraud, or spuriousness. If we have fallen into error at any point, may

\* *Præcipuè circa parvulos.*

† *Ait quidem Dominus, nolite illos prohibere ad me venire. Veniant ergo dum adolescent, veniant dum discunt, dum quo veniant docentur; fiant Christiani quum Christum nosse potuerint. Lib. De Baptismo, c. 18.*

‡ Vol. iii., p. 195.



we be set right. If passages which have commonly been supposed to favor infant baptism, have been satisfactorily reconciled by us with passages which decidedly exclude it, all is well. But if this has not been done, and a passage existing only in a translation, or liable to some suspicion of spuriousness, is at variance with a passage existing still in the original Greek, or liable to no such suspicion, it is clear that preference must be given to the authority of the passage still existing in the original, or liable to no suspicion. The conclusion is easy and inevitable. *Origen should never be quoted in support of infant baptism.* He testifies, not only indirectly but also directly and expressly in regard to children as well as others, that, before being baptized, they were to be taught, and to give evidence of having duly heeded the voice of Christian instruction.

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### ART. III.—THOMAS DE QUINCEY.

(Continued from p. 98 of the January No.)

*The Works of Thomas De Quincey.* 12 vols. 16mo. Boston: Ticknor, Reed & Fields. 1853.

IN a very distinctive sense we may refer to De Quincey as a *reader*. We feel in every page that he has read with all his genius. He has read with his feeling for the ludicrous, and, therefore, the folly and the conceit of writers he turns to account, as well as their wisdom and their talents. In the most out-of-the-way places of learning, he discovers snug spots for jesting and repose, and the heaviest rubbish of the schools he can kindle into a blaze of wit. Not less has he read with pathos, and with moral sensibility. We find proof of this in the affecting and solemn allusions with which his writings abound, to whatever in ancient or modern literature deals with the sad or deep things of humanity. But we feel it most when he is concerned with an individual character; as for instance, with "Joan of Arc." With what force and tenderness of soul De Quincey *read*, we have evidence in this essay, by the force and tenderness with which he has applied the results of his reading. The sagacity of sympathy is grandly illustrated, and the subtilty of an inquiring spirit



finely exercised in this exposition of sublime virtue. That most tragic story, as De Quincey clears it from falsehood and exaggeration, comes with a divine simplicity to the heart, and the heroine, as he reads her life for us, as he describes her death, we see in all her truth, in the grace of her innocence and youth; in the strength of her courage and her patriotism; in the dignity of her meekness; in the majesty of her martyrdom; and we love, pity and revere the persecuted maiden, but we most exult in the triumphant saint. He has read with vital thought. He has thought *into* books, and he has thought *through* them; and such books as had room enough for the motion of his mind, he has in every part measured and examined. He has, accordingly, estimated the dimensions of great writers which none before him seem to have completely or accurately surveyed; and in corners of even familiar authors, he comes upon neglected import, suggestive to him of profound ideas. How false, after his explanation, seems the trite notion that Herodotus is a simple story-teller. To the reading of De Quincey he is a mighty spirit, of genius vast and complicate; not a mere narrator of myths, journeyings and traditions, but an embodiment of all the knowledge and of the highest inspiration of his age, the Homer of Greek prose. This is to read with the re-creating force of synthetic thought: but reading with the sharp insight of analytic thought also, De Quincey elicits results equally original; and for illustration we refer to some recondite ideas, which his studies of Josephus have unfolded. But especially has De Quincey read with his imagination, and thence it is that he has read poetry with such an enlightened spirit, with such an understanding heart. Poetry, above all, can not be read in the letter, for the letter, of itself, will not yield the life in which poetry consists. *That* is reached only by one who has the experience of it in himself—who is moved by its power, and who has inward sight for the vision of its glory. To whom, but such a one, can Shakspeare, at least, be revealed? It is not cold perception which can enter into communion with the dark and mystical soul of Hamlet—that can fathom the passions of doubt, the griefs of thought, the solitude of spirit, that torture, waste and kill him. It is not cold perception which can enter into the burning heart of Othello, and conceive the intensity of that love which first stole into it with soft enchantment, and then tore it in the convulsion of fierce despair. It is not cold perception which can explore the caverns of Macbeth's mind, and trace in them the dim shapes of fate. It is not cold perception which can look into the guilty bosom of his wife, and behold "that foul

and perilous stuff which weighs upon the heart," and crushes out its life. It is not cold perception which can open to you the wily intellect of Richard, or give you the sense of his villainies and his courage. It is not cold perception which can comprehend the desolateness of Lear: not to *that*, as he sits upon the ground, can the bereaved old man "tell strange stories of the deaths of kings," or still stranger stories of their daughters. It is not cold perception which takes cognizance of Titania, Puck, Ariel, Caliban, Miranda, Prospero. No: imagination it is, to which these reveal themselves; it is by that faculty, that words upon the printed page quicken into life, brighten into splendor, or gather into shadows of terror or of power. As the letter of a book can not give the spirit of these things, the mechanism of a theater can not give their scenery. It is imagination which must also do this; and baize, and canvas, and paint, and gas-light, rather hinder than help it. It is imagination with the volume in the closet, which can give to Hamlet his true kingdom of the ideal Denmark; which can place the dusky Moor impressively in the halls of his olden castle, amidst the visions of his jealousy; which can dwell with Macbeth behind his frowning battlements, or follow him to midnight heaths—see the blaze of weird fires on the faces of unearthly hags, and against the black vault of the sepulchral sky; which can set Richard before us amidst all that is genuinely terrible, whether we see him in the secret retreats of meditation, in the pomp of open council, in the horrors of his dreams, or in bloody struggle in the crush of armies on the field of death; which can build adequately over Lear the murky and cheerless heavens, and spread beneath him the homeless wild, and listen to the tempest as it beats upon him with its "pitiless storm;" which again can turn from this, and it is gone; then, open the book elsewhere, and in a moment, it can lighten up the azure dome with stars—cover the ground with flowers—fill the air with summer—throng glen and grove with merry elves and charmed men—make glad the night with fairy revels—steep it in the mystery of beauty, and wrap fancy in the dream which Shakspeare dreamed. Thus we conceive imagination reads, and when it has such scope as the reading De Quincey gives, grand, indeed, must be the life in which it lives; glorious beyond expression, the universe of ideas and emotions in which it revels. We have here but indicated the *spirit* in which De Quincey *reads*, rather than the extent and variety of his scholarship. We have no adequate authority to criticise his erudition; but the living spirit with which he has studied, those of most moderate culture can appreciate and

enjoy. To go through books is not to *read* them. Men may masticate thousands of volumes, but not convert them into nourishment: after devouring hecatombs of folios, they may have minds as lanky as before; or, if with acquisitive memory, their minds increase in bulk, the bulk is that of obesity and not of muscle. But men may read wisely, and read well, yet not to the issue to which De Quincey has read: it would be possible, no doubt, to equal De Quincey in the number and worth of the books he has studied; but to read as De Quincey has read, would require as much genius as to write as De Quincey has written.

And this brings us to the consideration of De Quincey as a *writer*. But, is it not as a *writer*, we have been considering him through our long paper? True, inasmuch as it is only through his writing that we know him. We have ventured, however, to conceive ourselves to be, relatively to our examination, as *behind* his works, and from *that* point of vision to look through them. We now change our position, and for a short time, direct our thoughts to that function of expression, whereby we have knowledge of De Quincey's mind, and are put into communion with it. We say, then, in the first place, that De Quincey gives us his *meaning*. To do this being the purpose of the most ordinary utterance, it may seem an impertinence to mention it, as a distinction of good writing; yet it is no impertinence so to mark it, for although to give one's meaning be the first condition of any writing, it is only in the best, that we find it in perfection. In composition, as in every art, he alone performs well its simple functions, who has also mastered its difficulties. Curran said of an advocate who dealt largely in sentimental and pathetic bombast, "It will never do for a man to turn painter, merely on the strength of having a pot of colors by him, unless he knows how to lay them on." To the unskilled in composition, the vocabulary is of as little use, as the pot of colors is to the unskilled in painting; and as the dauber could no more paint the chair in Raphael's picture than he could the heavenly grace of the Madonna's countenance, the scribbler could no more relate an anecdote, or apply it as De Quincey does, than he could write the most brilliant of his essays. The sufficiency of thoroughly disciplined power is his in everything—in the common as in the rare: obvious thought is not darkened by obscurity of expression; and profound thought is made as clear as language can make it. Ideas are presented distinctly, each in its own singleness; each also in its relations; and without any show of system, the author communicates them



to our minds with the order and gradation which they have in his mind. And, while thus imparting his meaning, unmistakably and in its fullness, in the mere process of giving it, he excites the faculties of the reader; he enlivens them; he gives them pleasure; and thus there is inducement to peruse his writings, not for his meaning alone, but also for the interest and the enjoyment which are experienced in obtaining it. Writers whose matter is of signal value, sometimes fail in all these requisites. Their meaning is doubtful by clumsiness of expression, or difficult by complexity of method, and thus, it is either lost or it is misunderstood. The few who have knowledge of its value, who are aware that success will give ample compensation for fatigue, may persevere and conquer, but numbers will be repelled at the outset, and many will not even begin the search. If they should have nothing in manner which obscures meaning, they often have an inertness that deadens it; the latent force that slumbers in it is not awakened, and it fails to arouse the intellects with which it is brought into contact. Every loss to the subject in such case is a loss to souls—a loss to them of the truth which they might have learned, and of the energy to which they might have been aroused. De Quincey is unlike such authors, in that he gives his meaning; he is like them in that his meaning is worth giving. We need not here enter into particulars, since all we have written includes this position, and aims to unfold our consciousness of it. And now, so near the end of our article, knowing the depth of this consciousness, we feel how inadequate has been our exposition. When we look upon the twelve volumes of De Quincey, which are before us while we write; when we think on the wealth of power, and of life, of wisdom, truth and beauty, which is in them; when we think on the wonderful experience which they contain—of the humor, always on the margin of immensity, brilliant, indeed, on one side, but on the other, losing its brightness in the shadows of the infinite—of the sublime ideas, which meditation, that broods upon eternity, generates; ideas which fill the condition of man with awful fears as well as mighty hopes, but that glorify while they sadden it—of inarticulate musings, that are liturgies of worship in the inner sanctuary of the spirit, that with every opening day are the matins of a new creation, and with every falling night are the vespers of returning darkness, the daily sacrament of mystery; when we recall the amount of interest and delight which we owe to them—the number of profound and pleasurable hours with which they have enriched us—the sense of inward dignity with which



they have inspired us, in melancholy that is better than joy, and in exercise of thought more stimulating than a feast; when we think of all this, and contrast it with our effort to make our impressions known, we despond over the result, and are almost more inclined to burn our article than to print it. And yet, the feelings which lead to this confession, say more, we think, for that living power of meaning with which De Quincey's writings are imbued, than any specification of detail, though done with the utmost accuracy of philosophical analysis. Such feelings show the spirituality of their import, and the spirituality of their influence. Quivering with emotion as in many parts they are, there is nothing in them of maudlin sentiment; alive with all charitable pity and wise-hearted benevolence, there is no mannerism in them of a narrow purpose, and no heat of an ill-tempered zeal: much learning is in them, but they are not mad, neither are they pedantic or abstruse, but infused with a soul of liberal humanity, which is gracious to the living, while it venerates the dead: they court not the *esoteric* approbation of a fastidious coterie, and they are as far from craving after vulgar popularity, but in the whole breadth of the intellectual nature, they meet in every direction, the thoughtful mind; in all varieties of emotion they respond to the impassioned heart; they appeal to our noble instincts; they address our higher faculties, and so they elevate us, by drawing us up from the mean regions of sense, into the free spaces of grand ideas, of unworldly excitements, of affecting and beautiful imaginings. It is no wonder, therefore, that the meaning of De Quincey should go forth into a glorious style, if, for the sake of convenience, we distinguish style as a *medium*, as separate from meaning. Even as only thus considered, it is extraordinary, and has in itself the evidence of genius. It comes out of a deep spirit, and is instinct with the force of life. It is easy; it consists, so far as words are concerned, of fine, natural, impressive mother-English, and the mind while taking in its purport, imbibes a warmth which home-born speech, enlivened with thought, always imparts. The expression does, indeed, take the dimensions or the impulse of the idea or the sentiment, but the tongue is never strange; the import may be novel, but the voice is always native. Though De Quincey so often deals with topics away from English civilization and literature, he has a singular facility of fusing his most learned speculations into the idiom of English thinking, even into the idiom of its drollery and its slang. His style is frequently involved, and yet it is never intricate; for, however phrase may roll within phrase, the thread of the meaning never be-

comes knotty or entangled. So, too, his style is fluent; not with the weakness and looseness of shallow water, but with the condensed brilliancy of the stream, with the grand sweep of the torrent, or with the undulations of the sea. It is gentle without losing manliness; it is sweet without being dainty; it is luminous but it does not glare; and without being florid it is rich with imagery. The style of De Quincey is admirably flexible: it modulates with the modulations of his mind; and its transitions are as smooth as the changes of a tune. It is no less flexible in its adaptation to every variety in the matter: in philosophy it is subtile; in argument close; in description vivid; in emotion it answers as truly to the feeling as respiration to the beatings of the heart; in all it is progressive, and advances with increase of energy, as the subject advances with increase of interest. It is most *individually* marked; it has a most decisive mannerism; it can not be mistaken, and yet within itself, and limited by its own laws, it has such abundance of diversity that it never wearies and is never monotonous. As impassioned prose, especially, it is excellent: it is at no time deformed with the measure or the rhythm which is proper to verse, but it has a true measure and rhythm of its own; lyrical often as the finest verse, it still remains free as the simplest prose; and this is a great charm of it, that it combines the ethereal idealism of poetry with the burning actuality of eloquence. This is a rare combination, for it is hard to find the elements of poetry and of eloquence so intermingled that one does not spoil the other—that the eloquence does not turn poetry into rhetoric, or poetry change eloquence to bombast; but in the impassioned prose of De Quincey, the two are so happily blended that both form a unity of beauty and of power. Many analogies crowd upon the mind in thinking of De Quincey's style. If we associate it with analogies to the ear, we think of it in connection with rich harmonies of music. A passage of De Quincey often resembles a movement in a great symphony. Starting from a single note of thought, the passage, as it goes on, is gradually complicated, the harmony swells and deepens in each advance, until with cumulation and revolution of musically rolling phrases and sentences, the mind as well as the ear is filled, and the effect is as when all the instruments at the close of an orchestral piece of Mozart's melt into unity the several agencies of their power. If we associate De Quincey's style with analogies to the eye, we think of it in connection with grand and solemn sights: we might think of it in connection with the appearances of the atmosphere at the close of a summer's day amidst the mountains, the for-

ests and the lakes of New England: there is splendor in the heavens, and glory on the earth, but there is *that* with them which sobers the spirit into thought; the sun resting on the hills, floods the prospect, but it is not with dry and crystal beams—it is with a light colored with all the gorgeous hues which the sky, the waters and the woods can lend it; but night is already drawing her dark girdle around the whole, and the soul plunges beyond it into the fathomless unknown. It is thus too, that the style of De Quincey has ever a shadow near its brilliancy. If we should think of it in connection with analogies to both ear and eye, we would seek for them in architecture: we should find them in the interior of a cathedral—in its spacious aisles, its stately columns, its pointed and interlacing arches, its pictured walls, its painted windows, its illuminated altars, its vested priests, its liturgies of pomp, its clouds of incense, and its tides of music. But, sometimes the analogy would be more true, when its aisles were empty, its altars dark; only the colored moonlight glimmering through its arches; when a solitary worshiper knelt in the depth of its gloom, and its hollow spaces echoed to the sighings of his prayer: the first analogies figure to us the ritual grandeur which the style of De Quincey often assumes; the others suggest what still more properly belongs to it, and that is—mystical sublimity.

Furthermore, De Quincey is a great critic of life. His own experience has been singular, and, so far as his singularity could add to knowledge, he has acutely examined and used it. But, to better purpose still, he has examined that nature which he has in common with all men. He has entered into its innermost recesses, and tested consciousness with most cunning questioning. He has not given us his discoveries with any regulated method, but we have the results of them in everything that he has written. He has, as we have shown, gone into the deep places of thought, analyzed the qualities of action, traced the windings of passion, and scrutinized the source of motive. He has also traversed the *outward*, and with sharp inspection he has everywhere looked at the shows and substances of things, not, perhaps, always without prejudice; he has estimated the value of types and symbols, discriminated the real from the seeming, the essential from the accidental, the permanent from the transient, and sought out with care the elements of a just philosophy; and if this philosophy is not rounded into any system of completeness, it stimulates each reader to seek out principles for himself, and for himself to make their application. We do not accept all his positions or his criticisms.



In our view his writings contain ethical and political errors, but the errors are so few, compared with the truths, that we have not stopped to mark them, and even his mistakes so often spring out of manliness, that while we decry the mistakes, we sometimes sympathize with the earnestness of temper which commits them. But, De Quincey is a great poet of life as well as a great critic. Sometimes he is a lyric poet, and though he uses not measure, his writing is no less a song. It is upon occasions a very sweet song, and comes in liquid melody, flowing from the heart. It is dulcet with those memories which the soul will not let die, and with those affections which are the religion and sanctity of human love. But most he is a tragic poet. Those deep-sounding rhythms of thought and passion, that abound in his writings, and which surge so against the battlements of fact, have the forces which move them, in the tragic elements of our nature. And so, whatever faculty the genius of De Quincey exercises, it soon rises into poetic elevation, and connects itself more or less with suggestions of the tragic. In whatever, too, it has most of the poetic, it has also most of the tragic. When memory leads De Quincey to his youth of trouble, of illusion, and of pain, then, as there is poetry the most impressive, so there is misery the most profound. Memory, recalling the story of his brother, gives us a drama saturated with grief, and not the less poignant because the pathos is unconscious. So it is with fancy: it is never, in De Quincey, so varied in its images, never so luxuriant in its analogies, as when it works from the inspiration of some latent sadness. It is the same with his intellect: it delights most to deal with questions which concern the philosophy of life—the mystery of death—the sorrows which have their fountains in the sources of immortality—the fears which are interwoven with the divinest affections and the holiest sentiments: then, even reasoning has the lyric tone and thought of poetry; it molds itself into Hamlet-like soliloquy; “the why?” “the wherefore?” of the struggling spirit’s interrogatories, are emphatic with mournful intensity; speculation strains itself almost to a cry—a cry of anguish in the inner man, in his yearnings after peace. And when all working together in some profound and extraordinary combination, issue in a single and unique result, we have, as in “*The Household Wreck*,” a tragedy as complete as any for which human suffering affords materials. The tragic power of De Quincey, does not lie in the conception of a plot, in the development of character, in the detail of action or incident; for the invention and constructiveness which give power of this kind, De Quincey does not possess: his



consists in reaching down to those elementary interests of our deeper nature, which are not limited to the condition of *fated* individuals, but which enter into the condition of every man, and into his condition as man. Though universal, they are yet the most dormant in our nature, and there are few that awaken them; but when the voice of a living spirit stirs them, they shake off their lethargy, and answer to the call with most impassioned sympathy. And, so it happens that the poetry and eloquence which excite such interests, when once they are apprehended, are the most affecting. There is a pathos in them deeper than tears, and this is the pathos which the writings of De Quincey the most contain.

Because De Quincey is thus a great critic and poet of life, he is also a critic and poet of literature. With living experience, with living imagination, he has schooled his consciousness in the discipline of nature which must be the matter of all that is excellent and immortal in literature. In humanity itself, he has sought the significance for which letters must stand, so far as letters are true signs. It was not merely by books that De Quincey was fitted to judge of what books comprise: no, but in that which is before books and above books—the soul, with its inexhaustible capacities; *that* which for all compositions contains the inward law, and which imposes on them their outward rules. De Quincey, therefore, has been a suggestive critic in philosophy, because he has lived much with his own consciousness—a deep critic in history, because he has meditated much on the relations of man in community—a glowing critic in art, in all its impassioned and imaginative manifestations, whether by the medium of language or other medium, because he has trained his sensibilities in primal communion with the universe and with man. And finally, because there was native music in his own soul, all his reading, all his erudition, all his knowledge, became musical in their use; brought under the prevailing inspiration, even criticism grew into harmony, and in mere commentaries upon letters, the enthusiasm of the commentator uplifted him to the grandeur of a poet.

We can not close our remarks on the genius of De Quincey, without saying a few words on its relations to religion and the religious life.

Every pure mind, having that sort of power which we call by the name of *genius*, in all its higher action, implies the religious function. It can not but be so, since this higher action is always struggling, reaching after the ultimate, or the perfect—and, ever and ever, the struggle and the reaching end in *mystery*. If the primal workings of the mind could

exclude all besides which enters into our idea of religion, it can not exclude *mystery*. However unconscious, indifferent or opposed, as to what pious men deem *real* concerning the infinite, the invisible and the eternal, no mind of strong faculties moved by ardor for the true, or the beautiful, or the excellent, or the grand, but must feel in every profounder consciousness, the *mystery* that is within it, and the *mystery* that unfolds it. Take the action of a powerful mind dealing with the most naked ideas of mathematical *relation*. It loses itself in the calculus, deals with the remotest mathematics, rises to the most abstract results, in which pure thought seems to dis sever reasoning from time, space, change and matter. Yet, how perfectly soever the most transcendent problems may be resolved, however determinate may be the result, they are all within an infinitely including problem, of which *the unknown X—the mystery of Being*—meets them on every side, and defies analysis. Take the action of a powerful mind dealing with matter in its masses. It discovers their positions, motions, order, distances, appearances, measurements, weight, and forces. It traces their paths, it notes their places, and with an accuracy which excites delight and wonder, unfolds the universal laws of bodies and their mechanism. But the action of mind stops not with matter in the integrity of separate masses. It penetrates their interior constitution; it looks into their secret processes; it applies its geologies to the strata of the bulky mountains; it applies its chemistries to the arrangement and operations of invisible particles; and here, *the unknown X* again appears, the *mystery* that evades solution: if design and purpose be admitted, it is the *mystery of creation*; if they are doubted or denied, the mystery is not less in being simply—the *mystery of existence*. Take farther, the action of a powerful mind dealing with organized and vitalized forms. Then upward through all the grades of vegetable and animal development, from the blade of grass to the kingly tree, from the insect's egg that slumbers in the mud, to the lion that rules the forest, or the eagle that overtops the cloud, there is universe above universe, there is universe within universe; and ample as the regions are which observation has traversed, harmonious as the order is, which science has evolved, all that intellect discovers or understands, is but a point encompassed by immensity, and *mystery* is in the point itself, as well as in the immensity that surrounds it—the *mystery of life*. Superadd to these, the element of distinct consciousness, that separates itself from all, and that is cognizant of itself; the subjective entity, without which matter were as nothing;

without which, being would be blank, and creation objectless, and life a wilderness of blind sensation ; without which, no glory would be called from above the sun, no wisdom evoked from beneath the earth, and no gratitude sent up in articulated anthems from the heart of life. But this very consciousness is the crowning mystery—the *mystery of spirit*. Man is not only thus embosomed in mystery, but has the deepest of mysteries in his capacity to apprehend mystery. Man is not only embosomed in mystery, but is, in himself, the sum of all mysteries : that he is at all, involves the mystery of being ; that he is so fearfully and wonderfully formed, involves the mystery of creation ; that he breathes and feels, involves the mystery of life ; and that he reasons and believes, involves the mystery of spirit. From this element of religion, then, no mind of energy can escape ; it is impressed on it within, and from without ; it meets it in every direction ; in the whole circle of human thought and human knowledge, it is the center and the circumference.

It would be strange if a mind so contemplative and so vigilant as De Quincey's, so large in its discourse, yet so acute in its perceptions, did not feel with intensity this all-pervading and universal mystery, and through the sense of mystery, apprehend the sacred relations of man's nature to Time, to Eternity, and to God, the sacred relations that constitute religion. No genius of modern literature shows so much of this feeling as does that of De Quincey. It is his by constitution, and by culture it is his also. He is much of a thinker on the metaphysics of things, and he feels the mystery of Being : he is much of an inquirer into the constitution of things, and he feels the mystery of Creation : he is much of a muser on this full world, this vital world throbbing in every speck of it with a quickened pulse, and he feels the mystery of Life : he is instinct and "all compact," himself, with the consciousness of Soul, and he feels the mystery of Spirit. But, by its element of mystery, religion has relation to man only in his reason ; and this faculty, primarily, is neither emotional nor impulsive. Religion has a more living relation to man in other of his faculties. Man is a being of desire, and the subject of happiness and misery. Man is a being of affection, and the subject of love and hatred. Man is a being of Conscience, and the subject of right and wrong, of the sense of rectitude and of the sense of guilt. Into all of these, religion enters, and carries with it the inspiration of its own potency and infinitude. The writings of De Quincey are interfused with this emotional energy of the religious nature, not less than with its intellectual searchings and as-



pirations. For, De Quincey, besides being a man most thoughtful, is also a man most craving in high desires, most anxious in solemn interests—a man indeed most thoughtful, but also most sensitive, most impassioned: he is a man that, if he has not sought to *act*, has, at least, sought to *know*, and to *feel*, and to *aspire*, in all the profounder and grander directions of humanity: he is also a man who most poignantly understands wherein he has fallen short, and who in his best attainments, finds rebuke, not from the bright perfection alone, from which the holiest are infinitely remote, but by the consciousness of what he might have accomplished, and has left undone. We do not in his works read these things in obtruded humility, or in volunteered deprecation—for no man more than De Quincey abhors the cant of sentiment; and though he has made the sincerest of confessions, he has never in making them, forgotten the reverence which he owed to his own soul, nor allowed others to forget it. It is in the deep spirit of the inward thought which is not *in* the word, but *under* it, which is not in the expression, but which pants *behind* it, that we feel the working of a religious mind in all that De Quincey writes. And to a mind such as his, no merely abstruse or abstract *religionism* would be sufficient. Religion to him must be tangible in its application to his personality. The mysterious and the invisible are within it, but he in his limitations must find something, by which he can make it his. That which is so hidden in abysmal obscurities that no thought can reach it; that which is so merged in immensity, that no feeling can grasp it, will not meet the need of his understanding, nor the yearning of his heart. It must be a revelation as well as a mystery; it must be an incarnation as well as a spirituality: and so we find, that De Quincey is distinctly and avowedly a Christian. This is what we should expect from his genius and his experience. With much of the analyst, he has yet more of the poet. He seeks for the reason and the origin of things—but more than this, he dwells upon their forms and he lives in their life. The sympathies, therefore, of his genius, direct him to look in religion for the embodiment of power and of love, as they are made manifest in Christ and Christianity. The tendencies of his experience lead him in the same direction. We presume no farther on this experience, and indeed we know no farther, than what his public writings tell; but in these writings, we discern many wanderings amidst the shadows and the shapings of the mind, and an awaking as out of visions, that needed the guidance of a calm and steady light. We discern in them the sighings of a troubled heart, that

sojourned long in the wilderness of lonely musing<sup>s</sup>, and that could find rest only in the shelter of secure conviction ; we discern in them much that is sensitive and tender—much that is pitiful, and awake to all the voices of benign humanity—much that shows of buffetings with the stormy waves of grief, temptation and affliction—much that reveals without intending it, the secrets of the dark prison-house of suffering—much that speaks of most impassioned capacity turned into disappointment, and for whose aspiration immortality alone is the true answer ; and, as we should infer, the author is a Christian. Christianity is that concrete power of religion, which can act on such a man in the completeness of his being—and after all, this man's need is that of every man—to which Christianity is the gracious ministry ; the ministry of faith to doubt ; the ministry of peace to trouble ; the ministry of mercy to the sense of guilt ; the ministry of comfort to sorrow, and of the perfect future to the imperfect present. We can see in the writings of De Quincey, that the workings of his mind, and the course of his experience, have led him into an ardent sympathy with such a ministry ; and that he could no more put the religion of his deeply excited soul into a colorless philosophy, than he could adjust his myriadly inspired memories to the bald conditions of a system of mnemonics. We can see in his writings that he cordially accepts Christianity ; that he accepts it as a truth—as a sentiment—as a life—and as an institution. We feel in the eloquent outpouring of his genius, the longings after the true, the good, the pure, the infinite, the everlasting, which the word of Christ encourages and inspires ; and an affinity with the large affections which the sublime charities of Christ's life and death illustrate.

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#### ART. IV.—I KNOW THAT MY REDEEMER LIVETH.

##### INTERPRETATION OF JOB 19: 25-27.

*"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—*  
Com. Eng. Vers.

THERE is not, perhaps, in the whole compass of revelation, a passage which has been subjected to a greater variety of construction than this. Adam Clarke observes, that "any attempt to establish its true meaning is almost hopeless." And yet, such is its importance, that, although this were the unanimous decision of biblical critics, every lover of divine truth, certainly every Christian teacher, would desire to give to it that examination which is requisite to form an intelligent individual opinion.

According to the popular view of the passage, Job here refers to the general Resurrection. Is this opinion sustained by the preponderance of critical evidence? And if not, what is the true interpretation? The *first* is the main inquiry, and it shall receive our first attention.

In the common version, several important words are supplied. Dropping out these, the passage would read thus: "For I know my Redeemer liveth, and he shall stand at the latter [*day* is supplied] upon the earth: And, [*though* is supplied,] after my skin, [*worms* is supplied,] destroy this, [*body* is supplied,] yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; [*though* is supplied] my reins be consumed within me." But there is room for doubt as to this rendering of several of the original words here employed.

The Hebrew word נָסִיִּאַן answering to "*Redeemer*," was not, of old, always used in the technical sense now attached to it. Coming from a word which means to redeem, to ransom, it is applied to one redeeming or buying back a possession that had been alienated; as to the kinsman of



Naomi in redeeming the estate which Boaz bought, upon his marriage with Ruth. (Ruth 4: 4-6.) Also to God as the Redeemer of his people. (Isaiah 43: 1; Exodus 6: 6.) And also to the avenger of blood, who under the laws of Moses, might pursue the murderer of his near relative, and take vengeance on him. (See Numb. 35: 12, 19, *et al.*) Jerome, Schultens, Pareau, Noyes, Wemyss, Rosenmüller, and others, render the word Vindicator; Dr. Good, Luther, Ewald, J. P. Smith, Lee and others, Redeemer; De Wette, Deliverer; Peters and Stock, the Everlasting; Herder and some others, Avenger.

From this it is obvious, that while the word may take the specific meaning of *Redeemer*, as applied, in our day, to Christ the Messiah, it may also, with equal propriety, apply to God as the vindicator, defender, indorser, or avenger of persecuted Job. The word rendered "latter," (to which *day* is added by our translators,) if it clearly indicated the end of time, would afford a strong argument in support of the resurrection view. The original, however, primarily means *hinder*, as opposed to *foremost*, then *hereafter*, *afterward*; being sometimes applied to God as *The Last*, (Isaiah 44: 6; 48: 12;) sometimes to *day* or *generation*, (Ps. 48: 13,) and sometimes to a period or time to come. (Isaiah 30: 8; Prov. 31: 25.) Ewald understands it to apply, in this case, to Job's warrantor or subsequent indorser, (*ein nachmann*), who after his death would stand good for him, or vindicate his character against his enemies.

This accords well with its meaning as above, (Isaiah 44: 6; 48: 12,) and is the sense given to it by Dr. John Pye Smith, in his "Scripture Testimony to the Messiah, vol. i., p. 294, and by other eminent scholars. The more common opinion, however, seems in favor of understanding it as an adjective referring to time, instead of a noun referring to the Deity.

The word "earth," (Heb. אֶרֶץ) is differently understood. It literally means *dust*, *dry earth*, (Gen. 2: 7. Job 2: 12, *et al.*) Dr. Smith (as above) is confident that in the book of Job, when it occurs in the figurative sense, it always denotes either the grave, or the decomposed elements of the body. He would therefore render it, "he shall arise in triumph over the ruins of mortality." He adds that the Targum and the ancient versions, obscure as they are upon most parts of the passage, are more perspicuous here, and agree to this effect; and that the profoundly learned Fred. Spanheim, the younger, appears inclined to this sense: "Surget contra pulverem,

pulverem scilicet, mortem ac sepulcrum debellaturus." Ewald, also, understands by *gnapar*, the *dust*, i. e., "*my grave*."

The expression, "after my skin, they destroy this," is somewhat ambiguous. The common version has it, "*though after my skin, worms destroy this body*." Perhaps greater latitude is here taken in supplying the word "*worms*," than is allowable. Certainly there is nothing in the original to justify the use of this word.

Let the pronoun *it* be supplied, referring to his disease, or *they*, referring to his enemies or his corroding sores, and the idea is definite and natural. "After my skin *they* destroy this, i. e., this entire structure, bones and all, all that is left, the whole earthly fabric; (perhaps pointing to his body, though, as Rosenmüller suggests, not calling it by name, because so emaciated and altered as not to deserve to be called a body.)

There is good reason for believing that "*in my flesh*," should be rendered "*out of my flesh*." The Hebrew is מִבְּשָׁרִי. To justify the common rendering, the preposition אֶ corresponding to the Greek *en*, Latin *in*, should have been employed. Ewald renders the words "*free from this body*;" De Wette, "*out of my flesh*." Rosenmüller gives to it the same meaning: "*Tamen e carne mea, i. e., e corpore meo redintegrato, videbo Deum*." (See his *Scholia in Vetus Testamentum*, in loc.) Indeed, biblical critics can scarcely be said to be divided on this point. The obvious sense is "*from, or out of my flesh*." The closing sentence of the passage under review, "*my reins are consumed within me*," is understood by some to bear directly upon the preceding declarations. Thus our translators: "*though my reins are consumed, &c., i. e., I shall behold him even though my vitals be consumed with disease*."

It is generally, however, separated from that which precedes it, and regarded as "a noble and exulting peroration, finely concluding this grand passage."\* The word "*reins*," may mean the soul, the mind; or the heart, as the center of the affections; or it may mean the vitals, the inner part, the seat of life. Spanheim and Schultens, and most critics, understand by the phrase, a *most ardent desire, consuming, as it were, the reins*. Michælis renders it, "With longing desire my inmost part in my body is consumed." Seiler has it, "Oh, after this my inmost part faints, full of longing desire!" Noyes, "For this my soul panteth within me." Wemyss, "My reins faint with desire for his arrival." Jerome, (in

Vulgate,) "Reposita est hæc spes mea in sinu meo:" "This my hope is laid up in my bosom." De Wette, "My reins are consumed within my bosom with longing for that day." Ewald, "O my reins die away within me!"

This examination of some of the important words of the passage brings to view the interpretations put upon it, by many of the most prominent students and expositors of the Old Testament Scriptures. If anything is wanting to a distinct and comprehensive view of critical opinions, it is furnished in the different *translations* made from the Hebrew original, some of which are here presented.

The Seventy, as generally translated, render it thus: "For I know that he is eternal who is about to deliver me, to raise again upon earth this skin of mine, which draws up these things. For from the Lord these things have happened to me, of which I alone am conscious, and not another, and which have all been done to me in my bosom."

According to the Vulgate it would read thus: "For I know that my Redeemer lives, and that in the last day, I shall rise from the earth: and again I shall be enveloped with my skin, and in my flesh shall I see God, whom I myself shall see, and my eyes shall behold, and not another: this, my hope, is laid up in my bosom."

The Syriac, according to Mr. Barnes, is in the main "a simple and correct rendering of the Hebrew." "I know that my Redeemer liveth, and in the consummation he will be revealed upon the earth; and after my skin, I shall bless myself in these things, and after my flesh, if my eyes shall see God, I shall see light." The Chaldee, according to the same, is well represented by our version, except in one phrase: "And afterward my skin shall be inflated; then in my flesh shall I see God."

De Wette's rendering, in English, would run thus: "But I know that my deliverer liveth, and he will at last stand upon the earth: and though after my skin this (body) is destroyed, yet out of my flesh (*i. e.*, freed from it,) will I behold God: yea, him will I see for myself; my eyes shall behold him and not another: my reins are consumed within my bosom with longing for that day."

Ewald's is thus: "Nevertheless I know it, my Redeemer lives, a warranter will stand upon my dust; and after this skin which they have broken, and free from this body, shall I behold God: him whom I shall behold for myself, seen by mine eyes, and not another's. O my reins die away within me!"



Coverdale's old English version has it: "For I am sure that my Redeemer liveth; and that I shal ryse out of the earth in the latter daye; that I shal be clothed againe with this skynne, and se God in my flesh. Yee, I myself shal beholde him, not with other, but with these same eyes. My reins are consumed within me, when ye saye, Why do not we persecute him?" (v. 28 in part.)

Dr. Kennicott proposes this as the best version. "For I know that my Vindicator liveth; and that he at the last shall arise over this dust. And after that mine adversaries have mangled *me* thus, even in my flesh shall I see God, whom I shall see on my side; and mine eyes shall behold, but not estranged *from me*: all this have I made up in mine own bosom."

Dr. Smith, as he says, "after long and minute attention," prefers this: "I surely do know my REDEEMER, the LIVING ONE: and He, the LAST, will arise over the dust. And, after the disease has cut down my skin, even from my flesh I shall see God: whom I shall see on my behalf; and mine eyes shall behold him and not estranged. The thoughts of my bosom are accomplished."

Mr. Barnes would translate the whole passage as follows: "For I know that my Avenger liveth, and that hereafter he shall stand upon the earth: and though after my skin this (flesh) shall be destroyed, yet even without my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my vitals are wasting away within me."

Thus much as to the purely *philological* aspect of the question.

It seems perfectly obvious that the *least* that can be said of this department of inquiry, is, that it affords no evidence in favor of the justness of the common view.

It will not be contended that the word rendered Redeemer, affords such evidence; for, admitting that the patriarch referred to the Messiah, it remains to be proved that His character and work were so distinctly and fully apprehended by Job, as to include a perception of His vivifying the dead bodies of the children of men.

And as to the language, "he shall stand at the latter *day* upon the earth," (as rendered in our version,) since the word "day," as has been noticed, is not found in the original, and since the word "latter" is probably a noun, and not an adjective of time, the supposed intimation of the doctrine of Christ's second coming at the Judgment and Resurrection, is not sustained.

The remaining expression, and that which has, to a much greater extent than any other, given rise to the prevalent opinion, "Yet in my flesh shall I see God," as has been seen, can not be relied upon, inasmuch as, almost by universal consent, "*in my flesh*," should be rendered "*out of*," or "*free from*, my flesh."

Before dismissing this branch of the argument, it is proper to observe, on the authority of Rabbi Menasseh Ben Israel, (De Resur. Mort., l. 2., c. 3,) that there is no evidence that any of the Hebrews ever understood the passage to refer to the resurrection.\* He says the meaning and import of the word is this: "I know that he who is the Redeemer of my soul, and translates it to a seat of happiness, is living and eternal through all ages."

But admitting all this to furnish but a *negative* argument against the resurrection view, there are presented objections of a *positive* character. We should scarcely expect so clear and explicit an avowal of a belief in the resurrection, at so early a period as that in which Job must have lived. It is universally admitted that *precision* can not be gained in establishing the age in which he flourished. Its remoteness, however, has rarely been called in question. The general air of antiquity spread over the manners alluded to in the poem—the length of Job's life—the allusions made to that species of idolatry, which, by general consent, was the most ancient—the nature of the sacrifices offered by him, (*seven oxen, seven rams*,) similar to that of Balaam—the language of Job and his friends, who being all Idumeans, or at least Arabians of the adjacent country, yet converse in Hebrew, intimating that the descendants of Abraham had not yet branched off into the use of dialects—and certain very ancient customs alluded to by Job, such as writing by sculpture, reckoning his riches by cattle, and the like, all combine to fix the period of Job at a remote point. It appears most probable, that Job was a cotemporary with Amram, the father of Moses; Eliphaz, the Temanite, who was the fifth from Abraham, being cotemporary with both. This would place the death of Job a little anterior to the Exodus.† Now it is admitted that God might have revealed this precious doctrine to one of his servants, at even *so early* a day. But it is questioned, whether we are prepared, *a priori*, to expect it.

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\* Grotius concurs in this opinion.

† See a very able Essay on the History and Book of Job, by Dr. Magee, in his Work on Atonement and Sacrifice, vol. i., p. 391.

It would seem that the divine plan is to reveal truth gradually, by degrees, even as the day dawns and brightens, when the sun first whitens and then reddens the eastern sky, and at last pours upon the earth his golden flood. Or, as another has expressed it, obscure intimations are given at first; they are increased from time to time; the light becomes clearer, till some prophet discloses the whole truth, and the doctrine stands complete before us. And, as to *this* truth, it would appear to be one which in the gospel dispensation, alone, shines with clear and steady light.

As a second objection urged against the resurrection view, it is alleged that there are no indications of the knowledge of this doctrine, on the part of Job or of his friends, unless, indeed, here is an exception. Dr. Good and some few others contend that in chapters 14: 13-15, 21: 30, 31: 14, allusions are made to it. But the sense claimed for these passages is called in question. And concerning Job's perplexing discussions as to the mysteries of divine providence, it is asked, would it not have been much to his purpose to have met the arguments of his pretended friends, by constantly referring them to a coming resurrection, when God would vindicate his justice by rewarding the righteous and punishing the wicked? Why, then, does he never refer to it in his frequent controversies? And why is he not found consoling himself in his sore distresses and accumulated troubles, by recurring to this glorious doctrine, as the saints now do, in passing through the fires of affliction? If one ever required these "lively hopes," did not he require them? And if they were vouchsafed to him, should we not look for their frequent expression? Is not the absence of such allusions unaccountable, on the supposition of his knowledge of the doctrine?

And it is farther insisted, that Job sometimes employs expressions indicating a positive ignorance of the doctrine. Among these are the following: "As the cloud is consumed, and vanisheth away, so he that goeth down to the grave shall come up no more;" 7: 9. "I shall sleep in the dust; thou shalt seek me in the morning, but I shall not be;" 7: 21. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep;" 14: 7, 9, 11, 12. To this it may justly be replied, however, that the language does not *necessarily* imply a denial of a future resurrection, but



simply affirms that man shall *never reappear on earth*, having no reference to a hereafter. Nevertheless, if this be granted, the previous objections are not without their importance.

Judging *a priori*, we should be quite unprepared to meet with testimony in favor of this doctrine, at a period so exceedingly remote, and yet in terms so remarkably positive and explicit. For, if the passage refer to the resurrection, it is confessedly one of the most conclusive, if not *the* most conclusive proof text in favor of that doctrine found in the whole Scripture canon. On this supposition not one of the patriarchs, prophets or apostles attained to a more luminous conception of that truth, or has left such unequivocal testimony in its support.

And perhaps not less forcible is the other objection, that had Job obtained so glorious a view of this blessed doctrine, we should find him, not once only, but again and again recurring to it, to reassure and animate his mind in his perplexing controversies and crushing calamities.

From the various considerations already presented, the writer of this paper is compelled to believe that the passage under examination can not be admitted as evidence in vindication of the doctrine of the resurrection. The preponderance of critical evidence is obviously against its admission. Entering upon the examination, as he did, mainly for the purpose of attaining to a settled and intelligent opinion, on his own part, it is with extreme reluctance that he yields this beautiful passage, in the argument upon one of the most precious doctrines of revelation. Happily, however, that article of our Christian faith rests not upon passages that are few in number, or of doubtful interpretation. It is not sustained by the "feelings of piety," only, but by solid argument and sound exegesis. By some it may "be thought a thing incredible" that "God should raise the dead," but yet his testimony standeth sure, that "the hour is coming when all that are in the graves shall hear his voice, and shall come forth."

The remaining and not less important question, now presents itself, What interpretation shall be put upon this language? On this point there are two leading opinions among those who deny its reference to the resurrection. That which is, by far, the most common, refers it to the subsequent vindication of his character and professions, when God appeared, at length, removing his diseases, rebuking his pretended friends, and blessing him with prosperity and plenty. Mr. Barnes, in his commentary upon the book of Job, strongly urges this view. He mentions Grotius, Le Clerc, Patrick, Kennicott

and Dalthe, as the names of some of its distinguished advocates.\*

"The following," says he, "I believe to express fairly the meaning of the Hebrew: 'I know that my deliverer, or avenger, lives, and that he will yet appear in some public manner upon the earth; and though after the destruction of my skin, the process of corruption shall go on till *all* my flesh shall be destroyed, yet when my flesh is entirely wasted away, I shall see God; I shall have the happiness of seeing him for myself, and beholding him with my own eyes, even though my very vitals shall be consumed. He will come and vindicate me and my cause. I have such confidence in his justice that I do not doubt that he will yet show himself to be the friend of him who puts his trust in him.'"

He farther adds, that by this supposition, all which the words and phrases fairly convey, and all which the argument demands, is met. "God appeared in a manner corresponding to the meaning of the words, here upon earth. He came as the Vindicator, the Redeemer, the *Goël* of Job. \* \* \* \* It was a noble expression of faith on the part of Job; it showed that he *had* confidence in God, and that in the midst of his trials he truly relied on him: and it was a sentiment worthy to be engraved in the eternal rock, and to be transmitted to future times."

Nevertheless, it must be acknowledged, that the objections brought against this sense of the passage, that it attributes a low meaning to the words, that on this supposition Job contradicts himself, and makes a complete recantation, that he evidently had no expectation of any temporal deliverance, and that he preferred to die rather than live, are very weighty and important.

The Lord *did* appear on Job's behalf, before his death, as is seen in the close of the book, and grant him great earthly good; a virtual vindication of his character. But it must be confessed that it is at least, highly questionable whether this meets the spirit and scope of the passage. That under this interpretation it loses half its beauty, grandeur and importance, even Mr. Barnes substantially admits, in the following concession: "I confess that I have never been so pained

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\* It is difficult to conceive, however, on what grounds Dr. Kennicott can be claimed as an advocate of this interpretation. In his "Remarks on Select Passages of Scripture," he distinctly opposes this view. "How could Job here express his conviction of a reverse of things in *this* world, and a restoration of *temporal prosperity*, at the very time when he strongly asserts that his miseries would soon be terminated by death? Ch. 6: 11, 7: 21, 17: 11-15, 19: 10." But Dr. K's view is confessedly obscure.

at any conclusion to which I have come in the interpretation of the Bible, as in the case before us."

After a somewhat protracted and careful examination of the passage, and comparison of different views respecting its real import, the writer is inclined to entertain a high regard for the interpretation that refers it to a vindication of Job's character and profession, *subsequent to his death*. According to this view, the patriarch neither expresses confidence in a temporal restoration, nor a future resurrection of his dead body. But he does express a belief in a future state, and an assurance that his character would be vindicated against all his adversaries. And why not suppose that that vindicator was none other than the blessed *Messiah*? The writer is aware that those who have denied a reference here to the resurrection, have also rejected the Messianic view. But he is unable to discover how the rejection or adoption of the one opinion involves that of the other. Surely the patriarch might have possessed a partial or general knowledge of Him who was to come, and yet have known nothing of Him as designated of the Father, to bring back the souls of the departed, and cause them to take upon themselves their reanimated dust. Why then, it is again asked, may we not understand the allusion to be to the Messiah? He *had* exclaimed in sadness, (c. 9: 33,) "Neither is there any daysman betwixt us, that he might lay his hand upon us both;" (c. 16: 21, 19,) "Oh that one might plead for a man with God, as a man pleadeth with his neighbor! Behold, my witness is in heaven, my record is on high." May not God, in the process of his sore trial, have opened up to him a view of the glorious Redeemer? May he not have had his eye upon him here? It is not necessary to inquire in what precise manner, according to Job's view, his vindication was to take place. It may not have been fully revealed; but beholding Christ as his *Goël*, may not *this* have been the sentiment which the passage embodies? "I know that he who defends my rights, my Vindicator, liveth; and that he, the One yet to come, [the latter] shall stand upon the dust, [*i. e.*, my grave,] and even though after my skin, they destroy this entire fabric, yet out of my flesh shall I see God, shall I enjoy his favor, having been justified against every false accusation?" According to this view, each word appears to assume its natural meaning, and certainly, a distinct and beautiful sentiment is advanced, and one not liable to the objections urged against either of the preceding.

It will be perceived that several of the translations of the passage given above, are in conformity with this view.



That of Ewald is accompanied with an exposition marked with so much of beauty and nice discrimination, that the writer, in conclusion, can not refrain from introducing it entire.\*

"Next come the few sublime words, yet so difficult of interpretation, which form the crown of this whole human struggle—words indicating a pure, untroubled glimpse into divine truth—an entirely new *out-look* into the dark future, and a joyful hope, whose inspiration here suddenly converts the speaker into a prophet. First, at the close of verse 24th, under the influence of this bright hope, a bolder and a more excited mode of speaking introduces itself, expressive of personal confidence and earnest longing. A deep, inward conviction is strongly manifested from the outset: 'Nevertheless I know my Redeemer liveth,' though I indeed may perish, unredeemed, misunderstood and persecuted; yet God, the eternal and imperishable, will even after my death, deliver me; and a subsequent indorser, [Ein Nachmann,] a successor to my right, and its vindication, will stand upon my dust, that is, my grave, (17: 16, 20: 11, 21: 26,) as in purely human relations the surviving successor or natural heir to all the rights and duties of the deceased, who vindicates all his rights, and especially has the charge of avenging the murdered innocent, visits the grave, the dust of the unfortunate one, and there gathers courage and strength against the murderer. (Comp. 16: 18.) But though the figure here used is borrowed from the old custom of blood avenging,† since this, at least, sprang out of the idea of an unchanging, righteous retribution, yet here everything appears in entirely new relations; because, it is not man, but God only, who is here represented as the avenger or restorer of the innocence of the man who has perished guiltlessly. (Comp. 16: 19.) But it would be hardly half a restoration, if only survivors knew respecting it, but not the fallen innocent himself, respecting whom the whole issue is made. Rather, if one will follow out this thought more sharply, will it appear evident that the spirit of the dead man ought still to behold his own vindication, even after the destruction of the body. Since now, the idea of the immortality of the spirit is made clear, for the perfecting of the thought is verse 26 added; 'after my skin,' *i. e.* after this exists no longer, which one has entirely destroyed, and having come 'out of my flesh,' or body, free

\* He acknowledges his indebtedness to a clerical friend, an ardent admirer of the learned critic, for the above spirited translation.

† Ewald would place the age of Job *subsequent* to the Exodus.

from it, and by it no more to be troubled and plagued, 'shall I behold God,' *i. e.* experience the joy of God's manifested presence, and an immediate nearness to him, as the judge and avenger of my innocence, in a way I never can experience it more in this life. And, indeed, as is evident of itself, will this revelation of God not be to the bodily eyes, but to the spiritual vision, yet it will be one as clear and distinct as possible. \* \* \* \* To do this in his bodily state, Job now perfectly despaired of; but he sees, at the same time, that he could do it spiritually after death, and so would certainly behold God. Full of joyful emotion, his heart leaps up in the clear prospect of this sublime moment, and with the anticipation of the exalted bliss so earnestly longed for; and the more the present seeks to rob him of this hope, and bow him to the earth with the frightful vision of God's impending wrath, the more boldly and earnestly he exclaims, 'him will I behold for myself,' for my joy, because he will recognize my right, and my innocence; and 'mine eyes will then have beheld him;' not a stranger's, one other than myself, but only I; neither mine opposers, who now persecute me innocent. Oh! I am almost transported with joyful longing to see that day!"

H. C. F.

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ART. V.—PARK'S MEMOIR AND WRITINGS OF  
B. B. EDWARDS.

*Writings of Prof. B. B. Edwards*, with a Memoir by EDWARDS A. PARK. 2 vols. Boston: J. P. Jewett & Co. 1853.

A LARGE portion of American literature is biographical. Libraries, catalogues, periodicals, indicate a growing popular interest in works of this kind. The learned review consents to be enlivened by historical notices of the great and good. The sprightlier monthly welcomes to its pages serial memoirs prepared by writers of known ability. The essay is giving place to the biography, argument to illustration. "Men are but children of a larger growth;" they prefer the concrete to the abstract, the exhibition of an opinion amid the struggles of real life, to the finest speculations about it. The actual deeds and trials of William Tell, Oliver Crom-

well, or George Washington, move the soul far more deeply than the beautiful theories set forth in Plato's Republic, or More's Utopia; and while these will afford a refined pleasure to a few highly cultivated minds, those will interest and mold the feelings of thousands. In view of this fact, we welcome with sincere pleasure a good biography, like the one before us. But not for the biography alone have we received these volumes with delight.

The Writings of Professor Edwards, here published, and "dedicated to the classmates, pupils and friends" of their author, abound in words fitly spoken, apples of gold in pictures of silver. The close observation, careful research, and patient reflection, which originated these noble sentiments, and robed them in chaste and beautiful language, are unthought of by the mind which delights in their harmony and welcomes their precious influence. To read such works is to walk through a well cultivated garden, where long branches bend beneath their heavy burden, and suffer ripe fruit to mingle with the clustering flowers which bloom beside our path. Fruit and flower are plucked together by the same hand, and our taste is gratified while our spirit is strengthened.

Bela B. Edwards was born at Southampton, Mass., on the fourth of July, 1802. His parents appear to have been intelligent and sincere Christians. His father is described as a "man of tender sensibilities, fearful of over-statements, vigorous, sedate, grave, discreet, cautious, and remarkable for the awe with which he spoke habitually of his Maker." His mother "was perhaps as highly esteemed as her husband for a saint-like life, but was more versatile and sprightly. Wit often sparkled in her conversation." Inheriting his father's sedateness and caution, together with his mother's vivacity, Mr. Edwards in childhood won the general love. He was an affectionate and dutiful son. His interest in books was awakened early and the habit of reading was formed.

At the age of eighteen he entered Williams College, and four years after was graduated at Amherst. He was a "faithful and persevering scholar." The foundations of classical learning were carefully laid; every study of the appointed course was prosecuted with unwearying diligence; "the elements of good writing" were secured, "though he had nothing sent to him in his sleep—no page of his but he knew well how it came there." During his junior year he entered on a new life; a life of Christian humility, trust, love and beneficence. His biographer thus describes the change. "The world would have predicted, that the seemingly harmless tenor of his former life would prepare him for a tranquil



conversion, and that a confidence in his own beautiful morality would gently fade away into a trust in Christ, as the starlight loses itself in the shining of the sun. But the depths of sin that lay hidden under the apparent simplicity of his aims, were uncovered before him by the spirit of grace. He saw the abysses of his depravity, and he recoiled from them. His iron diligence in study was now relaxed. At this time, the first revival in Amherst College was in progress. He was unable to endure the power of that revival. His pent up feelings drove him for relief to his old paternal roof. \* \* \*

Through ten successive days it seemed to him and to others, that he would faint under the sad revelations which he had received of his own enmity to God. His feet had well nigh slipped. His constitution broke down almost. We long to know the details of that dark scene. But they are now among the secrets of the Almighty. The diffident man was never able to describe them. Scarcely ever did he allude to them. He kept his classmates ignorant of them. All but two or three of his bosom friends supposed him to have been transformed in a comparatively placid way. The records of his Christian feeling he destroyed; for he was too lowly to think them fit for perusal, and it was his plan through life to conceal even the most interesting parts of his own history." It is reasonable, however, to infer from the contents of "one loose paper which escaped him," that Feb. 24, 1823, "was the day when light from on high first dawned upon his soul." From this time Mr. Edwards studied with fresh diligence and higher aims." His piety gave new impulse and direction to his literary zeal." His standard of Christian and of mental excellence was now very high, and his progress was steady and rapid.

After leaving college he superintended the academy at Ashfield, Mass., during nine months. In 1825, he entered the theological seminary at Andover, and became at once deeply interested in the Greek and Hebrew Bible. It is worthy of notice that the examination of grammatical details did not make him insensible to the Divine import and beauty of the Record. The patient and accurate investigation by which he sought to ascertain the exact meaning of each word and clause, quickened his desire as well as ability to appropriate that meaning in all its virgin purity and perfection. He thus wrote at this period:

"The more I study the books of Moses, so much the more fully am I convinced that they came from the inspiration of God. He has put the seal of unerring truth on the pages of the Pentateuch, and if we are satisfied of this, we have almost the evidence of sense that there is an Almighty Being who

reigns above these heavens; for we almost see him on the plains of Mamre, making the rainbow a pledge of safety to Noah, walking among the trees of Eden. It is true there is a hidden glory on the leaves of God's Word; and the deeper our search, so much the more yellow is the discovered gold."

After spending one year at Andover, he was called to a tutorship in Amherst College, where he remained two years, discharging the duties of his office with unusual success. Professor Hackett remarks, that "he was distinguished at this time for the same modesty and propriety of manner, the same love of accuracy, the same good taste and power of apt expression, which were so conspicuous in him in his riper manhood."

In May, 1828, he was elected Assistant Secretary of the American Education Society; which office he accepted, connecting himself also again with the Theological Seminary at Andover. He was now required to edit the *Quarterly Journal*, conduct the more important correspondence, and occasionally visit the beneficiaries of the Education Society, in addition to his labors as a student in the Institution. This was too much for any one to perform. Mr. Edwards afterward believed "the appropriate duties of the Divinity School *more* than sufficient to engross the attention of its members," and was convinced that "ministerial candidates would in the end be more practical workmen, and render a better service to the mass of mankind, by humbly and patiently, for three or more years, learning to preach the Gospel, than by hastening from their preliminary seclusion into a course of public effort." We can not hesitate to commend this conviction of his riper judgment to the attention of young men in our own denomination, who expect eventually to be preachers of the Divine Word. So urgent and onerous are the duties of the pastoral office at present, that a thorough literary and theological preparation for the duties of that office is almost indispensable. To lay the foundations of Biblical knowledge, to survey the vast field of doctrinal truth under the guidance of a master in Israel, to trace some of the manifold and wonderful effects of Christianity upon the world, to acquire the habit of earnest, comprehensive thinking and the love of sacred learning, all this is of vital importance to the public servant of Christ, and can rarely be accomplished after he has fully entered upon the work of the ministry. The multiplied labors of Mr. Edwards, during the last two years of his course at Andover, affected his health and spirits unfavorably. Always a severe censor of his own heart and always distrustful of his own piety, he now passed through the valley of the shadow of death, and often lost all hope of his final salva-

tion. In the strict fidelity with which he scrutinized his own moral state, and drew forth to the eye of conscience every secret sin, he resembled John Foster more than any man we have known. And this persevering introspection, this resolute probing of wounds in one's own soul, is very indicative of earnest faith. Referring to the conflicts through which Mr. Edwards now passed, his biographer says: "He did not speak of his griefs to a single fellow-student, for he *never* loved to expose his inner life, but they afterward gave a peculiar tinge to his aspect and mien. That look of self-abasement, those semitones of subdued grief, that retiring, shrinking attitude before strangers, that deferential treatment of other men known to be his inferiors, that quick sympathy with all who were unrighteously oppressed or despised, that promptness to relieve the sorrows of the poor and forsaken, these and such as these winning traits in our brother, were mementoes of the sad discipline which he had undergone, while combining study with business."

After finishing his course of study in the seminary, Mr. Edwards removed to Boston. Here in the Education Rooms he was accustomed to write nine hours daily. A large portion of this writing was for the American Quarterly Register, the journal of the Education Society. He was an editor of this work fourteen years. "The history of my life," he remarked, "is the mere history of those fingers which hold a pen." Again, in a familiar letter: "It has been an immense labor to prepare the statistical tables of the [next number of the] Register. This devolves on me chiefly. I have spent six hours to-day in correcting one page of proof-sheet." In 1835, he used these words: "I have written eight hours to-day—four sheets of literary notices. *I feel something wrong in my side*, I suppose on account of my position in writing." It was the design of Mr. Edwards to make the Register a storehouse of facts for present and future generations. He possessed an enthusiastic love for the work. He was ever occupied. In his walks and on his journeys, he appeared lost in thought: he was putting together the facts accumulated by his reading and deducing principles from them. Yet he did not remit his classical or Biblical studies. A part of each day was consecrated to the choice writers of antiquity or to the Holy Record in the original tongues. Prof. Edwards was also for considerable periods either sole or associate editor of the American Quarterly Observer, of the American Biblical Repository, and of the Bibliotheca Sacra. During twenty-three years he was thus employed, and, "with the aid of several associates, has left thirty-one volumes as



the monuments of his industry and enterprise." It is impossible to estimate the influence of these volumes upon the living ministry. They have distributed the fruits of sacred learning, awakened a zeal for Biblical study, furnished specimens of an elevated Christian literature, and rebuked the arrogance of skepticism. They have brought us honey from foreign fields. Egypt, Arabia, Palestine and Asia Minor have spoken to us in them. Jerusalem and Nineveh have here given their testimonies in support of the Great Record. The following passage indicates the view which this model editor entertained respecting the office and influence of a Theological Review.

"A periodical work, possessing intellectual power, written with purity of taste, and circulating among ten thousand of the leading clergymen and laymen of the United States, would have a weight of authority, and an extent of influence, which would illuminate the conscience, and arouse and direct the mind, of the whole country. It would concentrate a vast amount of talent and influence which is now lost. It would look abroad upon the relation which we sustain to other portions of the world, and to the duties resulting therefrom. \* \* It would show to the people of this generation that a belief in the deity and atonement of Jesus Christ is not in essential connection with a perverted taste or a feeble intellect; and that a belief in the existence of a renovating agency in the world of mind, is no more a proof of insanity, than a belief in the operations of Almighty power in the world of matter. But in order to create a Christian literature, we must seize on the sources of literature. It does no good for us to complain that the current literature is anti-Christian or negative. The discussion of important topics, or the communication of valuable thoughts, has no beneficial effect on a large number of minds in this country, if that discussion or those thoughts are found to be associated with contracted views, or with an uncultivated taste. The question is: Shall a heavenly influence pervade all the fountains of knowledge? Shall good taste and vital religion be united? Shall our scholars be compelled to abide by the decisions of a literature founded on the truth of God? Upon Christians and Christian scholars, this great result is depending. They can form and cherish a literature, vigorous, pure, with its influence flowing everywhere. With them are lodged not simply the thoughts of the nation, but the molds of the thoughts; not the conceptions merely, but the patterns, the archetypes of the conceptions; not simply the regulation of their own minds, but the fashioning of ten thousand minds besides."

It would be easy to make this paragraph the basis of an entire article. Educated Christians have a great work to perform for the literature of our country. It needs to be elevated and purified and enriched in every department. The history of this nation can never be written by a mere scholar, however learned and honest, nor by a mere philanthropist, however earnest and faithful. Deep in the hearts of many who helped to lay the foundations of our republic, were operating with vital energy, such principles as can be understood only by a man of faith, whose spirit has been trans-

formed and taught the majesty of God. Neither their sterling virtues nor their obvious defects can be appreciated by a man of the world. But of what value are facts unless they reveal character or illustrate the government of God? Whoever prepares the history of our forefathers, must have a true sympathy with their Christian faith: he will then choose and record such events as represent their motives, aims, and special work. He will give us not the shell but the kernel; not fulsome eulogy, or spiteful denunciation, or lifeless narrative, but a true and significant picture of those "times that tried men's souls." The same may be said with yet more emphasis of Biblical literature. So inexhaustible and precious are the stores of truth in the Word of God, that the time will never come when Christian scholars will have perfectly brought forth and applied those treasures. Every year new light is thrown upon the page of inspiration by a more careful study of the original text, by the increase of geographical and archæological knowledge, by the exhuming of cities and the deciphering of inscriptions, and by the triumphs of Christianity in pagan lands. The press, as well as the living voice, should spread out before the public mind every fresh confirmation of the Sacred Record. The best conclusions of learned and pious interpreters upon important questions in their department of labor, should be given to the people, in choice and acceptable language.

In a word, if we are to have a Christian literature pervading our land, a literature which is attractive, pure, thoughtful, invigorating, and able to counteract the influence of seductive fiction and sneering infidelity, it must be furnished by men who possess good taste, sound learning, and deep piety. God has given only one John Bunyan to the Christian world, while He has sent many a Philip Doddridge and Isaac Watts and Henry Martyn and Jonathan Edwards.

It may, however, be urged, that we have already stores of good literature, and that Christian ministers can labor with more success for the Master by speaking than by writing. It is true, indeed, that we possess books of great value in our language, treasures of golden thought which very few have unlocked. Professor Edwards speaks with enthusiasm to this very point. "We are by no means sufficiently grateful for our literary privileges. How seldom we offer thanksgiving for a *good book!* and yet that book may have been to us of inestimable value; the means of conferring gifts richer than the gums of Arabia. It may have strengthened the feeble flame of piety. It may have armed us to the conflict with sin and hell. Its pages are glowing with the spirit of

seraphs. The mere *sight* of the book calls up the images of disinterested benevolence, of sublime purpose, of inflexible zeal, of charity which was never provoked, and never tired. It is a volume rich in pastoral experience. It is a journal of a missionary pilgrim to the Holy Land, bringing back the clusters of Eschol, in its accomplished taste, genuine nature, heroic self-devotion, expansive benevolence. It is a volume full of matured wisdom, of profound and original inquiry, of a childlike temper, and of the keenest spiritual sagacity. We open its pages, and feel that its author, who is studying with angels now, had some portion of an angel's intelligence on earth. We are encompassed by a great cloud of these witnesses. English literature is richer than the fabled garden of the Hesperides. Every branch conceals some luscious fruit, pleasant to the sight, and *really* fitted to make one wise. We rejoice and give thanks that its leaves are not only *for*, but are *now*, the healing of the nations." Yet these precious leaves will not be sought by the multitude. They are trampled upon like the yellow foliage of autumn. Beautiful and suggestive to a thoughtful mind, they are nevertheless of the past. The spirit of the living present does not course through them. The men who people our cities and villages will not pause to examine or admire them. Truth in fossils will interest but one of a thousand. It generally costs more time and thought to understand the productions of a past age than those of the present. But time and thought are just what few of our people are willing to give. They ask for truth in the language of to-day, fitted to the actual relations of society, and pouring light into the very heart of existing difficulties. Our hoarded literary treasures, however rich in thought and noble in expression, do not therefore obviate the necessity of fresh contributions. But who are to make these yearly additions to our literature? Must we rely upon men of the world to perform this whole work? Have not the chosen servants of Christ, from the apostles downward, been called to labor in this department? Has not a large proportion of the pure and elevated and Christian thought, laid up in the books of our language, come forth from the toiling minds of ministers of the Gospel? The names of clergymen who have added their best meditations to English literature would alone make a volume. Taylor and Doddridge, Baxter and Watts, Butler and Paley, Bunyan and Fuller, Hall and Foster, these and such as these are household words among Christians of every name, and the lines which they wrote will be read till the last day. And, judging from the past, men of this calling must hereafter be relied upon for the production of



devotional and ethical works, and for a large portion of that which can have a place in our religious quarterlies and minor periodicals.

In the autumn of 1837, Mr. Edwards was made Professor of the Hebrew language in Andover Theological Seminary. In 1848, he was called to the chair of Biblical Literature, which he occupied at the time of his death. Thus, during the last fifteen years of his life, he was employed as a Biblical teacher. Previous study had prepared him for this work. His knowledge of the classical writers of Greece and Rome appears to have been unusually exact and extensive. He loved the pages of Homer and Virgil. His Essays upon Ancient Slavery indicate the wide extent of his early reading. Near the close of his labors he thus wrote: "It is the accurate classical scholar who will become the able Biblical interpreter. He only who is grounded in Demosthenes and Tacitus, will be likely to relish the words of Paul and Isaiah, as they are found in their original source. There is a universal grammar. The principles of all languages are to a great extent alike. He who has mastered any single language has the best preparation to commence any other. He who has come to the classic page in college as a task, who does not find a kind of going out of the heart to those old masters of thought and speech, will be likely to sell his Hebrew Lexicon at the earliest opportunity, and content himself with King James' version. Hence, the systematic, patient, genial study of Latin and Greek in the colleges, is of unspeakable value in its bearings on theological study, and on the success of the Christian ministry. Hence the reason why so many clergymen fail to become skillful interpreters of divine truth."

But Professor Edwards did not neglect the inspired page in order to become familiar with classical literature. "He began the Hebrew language at the age of twenty-two, and pursued it regularly, almost daily, as long as he lived. *Through life it was his rule, to peruse no book which would impair his taste for the Sacred Volume.*" No wonder that he found a hidden beauty in the language of David, Isaiah and John! No wonder that his whole frame trembled with emotion as he beheld the truth in its primeval freshness, and drew pure water from the wells of salvation! As a teacher he was entirely successful. The influence which he communicated to those who enjoyed his instructions was always wholesome. Silently and gently it insinuated itself into their minds, softening, elevating and quickening as it went, till his own love of good learning, unmingled truth, and the compassionate

Redeemer, was transferred to many of his hearers. Professor Hackett, after noticing his peculiar accuracy and candor in teaching, uses these words respecting him: "His popularity was greatest—a teacher's best criterion—with the more discerning, the choice men of a class. His manner in the lecture-room was mild and conciliatory, his utterance deliberate, his language simple, or so fitly chosen as to convey his ideas almost with the force and precision of apothegms. I can now recollect distinctly from my college days not a few of his remarks on passages in the classics, not merely the things said, but the words employed by him, the tone and look with which he spöke. His crowning excellence as a theological teacher was, that he entertained so childlike a confidence in the Scriptures as the Word of God, and could unfold their meaning with the moral power which can spring only from that conviction. It was this view of the Sacred Oracles, their character as the only authoritative source of our knowledge on religious subjects, that rendered him so anxious to ascertain the exact sense of what the Bible teaches, and so earnest to inspire others with the same feeling." Another who had enjoyed the instructions of Professor Edwards thus writes: "It was pleasant to see how much more softly he lingered about the actual life of Christ, than about the prophecies respecting Him. *That* subdued, *these* aroused him. He exhibited more admiration, more poetic fervor, in his comment on the predictions; more tenderness, more spirituality, in his comment on the real history. Yet he made the character of Jesus appear to me more as a living reality, than it had ever appeared before. I felt under his instruction, as never previously, that I had a living Saviour, an actual friend, a present Redeemer. His whole manner, his very entrance into his lecture-room, indicated his earnest love of the truth, his solemn reverence for it." This last sentence reminds one of the language which Irenæus uses in respect to Polycarp. "What we have heard in childhood, grows along with the soul and becomes one with it; so that I can describe the place in which the blessed Polycarp sat and spake; his going in and out; his manner of life, and the shape of his person; the discourses which he delivered to the congregation; how he told of his intercourse with John and with the rest, who had seen the Lord; how he reported their sayings, and what he had heard from them respecting the Lord, His miracles and His doctrines. As he had received all from the eye-witnesses of His life, he narrated it in accordance with Scripture." Professor Edwards seems to have made such an impression upon the minds and hearts of his pupils as the ven-

erable Polycarp did upon Irenæus. Both of them exhibited the spirit of "that disciple whom Jesus loved."

It would be easy to prolong this article by a notice of the wide range of study which Professor Edwards had marked out for himself as an interpreter of God's Word, by showing how much attention he had given to the Syriac and Arabic languages, and to the topography of Palestine and adjacent regions. The volumes now published show that his plans were comprehensive and his diligence extraordinary. It would be interesting to speak of his labors as a biographer and essayist and preacher; of the commentaries which he had projected or commenced; of his visit to Europe, and the stores of knowledge which he there gained; of his philanthropic efforts and sympathy with every son and daughter of affliction; and of his gentleness and worth in the social relations of life. But all these things are treated with rare discrimination and felicity of diction, in the memoir written by his colleague, Professor Park; and we hope our readers will not forego the advantage and the pleasure of perusing it.

The death of Professor Edwards was a fitting termination to so useful and exemplary a life. No murmur fell from his lips during a long sickness. "He died as he had lived, and as all who knew him expected he would die—humble, self-distrustful, considerate, loving. He walked thoughtfully along the banks of Jordan; he stepped his feet in the waters carefully and silently; he reserved his triumphs until he had pressed the solid ground of the other shore." It was on Tuesday, April 20, 1852.

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#### ART. VI.—BUNYAN'S WRITINGS.

*The Works of John Bunyan.* With an Introduction to each Treatise, Notes, and a Sketch of his Life, Times and Contemporaries. Edited by GEORGE OFFOR, Esq. 3 vols., Royal 8vo. Edinburgh: Blackie & Son.

THESE beautiful and substantial volumes are amongst the most welcome modern productions of the Christian press. They present us with the first complete edition of Bunyan's works. We accept, most gladly and most gratefully, this addition to the accessible stock of Christian literature of the



seventeenth century. We are not willing to lose anything that John Bunyan consented to publish; and we therefore value highly the loving labor that has placed before us, in so attractive a form, his writings entire.

Accompanying the letter-press of these volumes, are several noteworthy attractions. And first, we have two engravings of the author's portrait, one after a drawing from the life by R. White, the other from a rare print, after a picture painted from the life by T. Sadler, in 1685, three years before Bunyan's death.

We are willing to accept these pictures, particularly the last-named, as "the counterfeit presentment" of the man whose writings have domesticated themselves at every Christian hearth-stone throughout the world. Those "hyacinthine locks," which

"Round from his parted forelock manly hang  
Clustering, but *not beneath* his shoulders broad,"

locks lightly touched and slightly thinned by fifty-seven summers and winters; that "fair, large front," scarcely furrowed or ridged by the effects of time; that "eye sublime," burning beneath the shaggy brow with unabated fires; that grave but joyful countenance, shining, like the face of Moses, with the reflected splendors of the celestial Presence—we accept them as the best extant representation of that man of God concerning whom one of his contemporaries testifies, "I have heard Mr. Bunyan preach and pray with that mighty spirit of faith, and plerophory of Divine assistance, that has made me stand and wonder." Whoever would understand and sympathize with this extraordinary testimony of an eye and ear witness of the living, speaking Bunyan, must study these admirably executed portraits. "*Plerophory* of Divine assistance" is the phrase to express the spirit of the man to whom the countenance here represented was original.

Besides the portraits, we are presented with engravings of the church, market-house and village green of Elstow, Bunyan's birthplace; the bridge spanning the river Ouse, with the prison in the pier where he passed his twelve years' incarceration; the meeting-house at Southwark, where he occasionally preached on his visits to London; and the Bunhill Fields burying-ground, with the tomb where sleeps his dust in peaceful expectation of the resurrection summons.

In addition, there are fac-similes of frontispieces from early editions of the *Pilgrim's Progress*, and of various rude but curious cuts, besides autographs, and representations of many interesting personal articles, such as Bunyan's chair, cabinet,

pocket-box of scales and weights, &c., &c.; all which enhance the interest and value of this edition of the works of our author, as compared with any former edition.

The general style of these volumes is worthy of their authorship and contents. Their type, of the bourgeois size, is beautifully clear and distinct; their margins are ample, yet not too large, leaving each page of double columns well filled with Bunyan's precious utterances.

The literary accompaniments of the original matter, the memoirs, the introductions, the notes, in part editorial and in part selected, furnish a very complete apparatus for the pleasant and profitable study of the glorious dreamer. The only criticism which we are disposed to make on this portion of these volumes is the too frequent *preachments* which are interspersed with the more legitimate matter of the memoirs. Several passages of this character might, in our judgment, be advantageously spared from this otherwise interesting biographical sketch.

Exception might be taken to some sentiments and expressions toward the close of the biography. It is disfigured by some special pleadings for mixed communion, proceeding, as is usual with such pleadings, on misjudgments concerning the practical workings and effects of strict communion. As these expressions are not essential to the integrity of the memoirs, they might have been avoided with benefit to the essay as a whole.

Having made these small abatements, we are hearty in extending to the entire work the commendations which the editor bestows on a particular portion of it, that it "combines accuracy, elegance and cheapness, with the addition of notes highly instructive and entertaining."

The notes have been gathered from various sources, and have been arranged with judgment and taste. Here Scott, Mason, Cheever, our editor, and others, are seen laboring upon the immortal works of Bunyan in the beautiful spirit of Christian catholicity. The editor's part in annotation, and indeed his whole labor in preparing these volumes, seems to have been emphatically a labor of love, a labor to which he has given the results of forty years of preparatory collections and inquiries; a labor, compared with the painstaking thoroughness of which even the researches of Robert Phillip must be esteemed as literary pastime. The ripe fruit of this labor and of the resources and advantages with which it put him in possession, is presented to us in these well-filled and acceptable volumes.

Having thus emphatically called attention to this noble installment of Christian literature, we might here lay aside our pen under the plea that we had sufficiently discharged our duty to the reading public. We have, however, no wish to retire under the shelter of such a plea. The examination of these volumes, the re-reading of some of the author's treatises with which, already, we were familiar, the reading of others which we had never before seen, has suggested a theme too inspiring to be enjoyed in silence and single blessedness; the exhaustless subject, namely, of *Bunyan's writings, their elements of popularity and power*. On this subject, so prolific of essays and reviews, we wish to offer a few thoughts drawn directly from communion with the mind and heart of the author in his immortal productions.

But before entering upon the pleasing task of analysis and definition, and illustration, in pursuit of our general object, we wish, in a word, to raise the question of the true theory of the relation of great men to their age. Is it that great crises in human history, by some subtile influence on the general mind, create extraordinary talents? Or is it that such crises simply aid the development of native powers which, but for the influence of circumstances, would remain dwarfed or dormant? Or is it, rather, that a provident and all-wise Governor of human affairs directly prepares the souls demanded by the necessities of each successive age of history? Whatever theory we may adopt, one fact is manifest to every student of the past: no crisis in the events and affairs of mankind has ever wanted its man or its men. The two worlds of outward movement and of intellectual and moral force, have invariably exhibited mutual correspondencies and adaptations, as if they had been fitted to each other with unerring prescience.

These remarks apply with special appropriateness to the subject in hand. The life of John Bunyan fell in memorable times. It was the eventful period of 1628 and 1688 inclusive; the first year of which was signalized by the passage in Parliament and the sanction by Charles I. of "The Petition of Rights," "the second great charter of the liberties of England," as it is styled by Mr. Macaulay; the last year of which was the commencement of a new era in English history, by reason of the overthrow of the arbitrary power of the Stuarts, and the accession of the Prince of Orange to the throne of England. It was the era of successful resistance on the part of the British Commons, representative and organ of the people, to the despotic government that had reared itself upon the ruins of the old baronial powers and dignities.



This was, therefore, a crisis of changes and conflicts in civil and religious affairs and institutions, well fitted to produce men great in thought and work.

The age, in fact, was fruitful of such men. "There were giants in those days," giants in the state, giants in the church. They were the days of Strafford and Cromwell, of Hampden and Milton, of Owen, and Howe, and Baxter. Amongst which sons of Anak, and foremost amongst them, with John Milton alone as his compeer in genius, we hesitate not to place John Bunyan. Were his name and fame utterly unknown to us, his writings would be sufficiently recommended to our favor by the well-known splendid sentence of one of the severest and ablest of modern critics: "Though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of these minds produced the *Paradise Lost*, the other the *Pilgrim's Progress*." But the fame of John Bunyan is well nigh world-wide; his name is familiar to almost every Christian household. There is, perhaps, no other human being of the past whose existence is so real, and whose character is an object of so warm and affectionate an interest to so many who speak the English language. By the child in the nursery, or "among the flowers at play," and by the man of gray hairs, alike, is Bunyan regarded with feelings of personal friendship. The sinner in penitential sorrow, the Christian under the discipline of trial, the saint on the summits of religious enjoyment, all alike find in John Bunyan an intimate and sympathizing friend, from whom they would wish to reserve no secret of their inward experience.

Let us, then, examine and note some of the qualities of Bunyan's writings which furnish the explanation of their extraordinary popularity and power, which give them this wonderful hold of the universal English mind and heart in all their varieties of endowment and cultivation.

First, then, Bunyan was profoundly and thoroughly acquainted with all the ranges of religious thought and emotion. From the records and memories of his own life he could write words descriptive of all the possibilities of religious experience. This is evident from that extraordinary piece of autobiography, "*Grace abounding to the Chief of Sinners*." From the lowest depths of terror and despair, under the conviction of his sinfulness and condemnation, he had passed through every intermediate stage to the loftiest heights of hope and joy, in the conscious possession of a reëstablished filial relationship to God. And he had made this pilgrimage in the exercise, at every step in his course, of frequent intro-

version and protracted self-inspection, suffering no fact or phenomenon of his inward life to escape his keen and jealous scrutiny.

To us this has always seemed one of the chief secrets of Bunyan's *universal* popularity. He could speak, and in his works he does speak, to every class of religious emotions and experience, as from the records of his own religious history. There is nothing in his writings second-hand, nothing borrowed, nothing translated from the writings of other men. All is original and indigenous to the mind and heart of John Bunyan. Not of the Pilgrim's Progress alone, but of every other one of his sixty-two compositions, he could say,

"It came from mine own heart, so to my head,  
And thence to my fingers trickled."

Hence the imperishable freshness of all our author's works. Springing spontaneously from the soil of his own thoughts and feelings, partaking of all the mental and moral idiosyncrasies of the mind that gave them birth, they are evergreen. Granting to other men powers in every respect equal to those of Bunyan, granting them equal quickness of observation and keenness of discernment, equal brilliancy of imagination, copiousness of thought, and fertility of illustration, yet they could not have written one of his treatises unless also they had made the whole pilgrimage of his religious experience. And few, we are confident, have made that pilgrimage entire.

Another element of Bunyan's popularity is that instinctive delicacy of taste and that lively imagination, whereby he clothes with so many natural beauties of style his strong and rugged thoughts; wreathing, as he continually does, the manly utterances of his hearty English sense with the many-tinted and sweet-smelling flowers of poetic diction. Scarcely a page of his writings can be found in which, throughout, a drily didactic method is preserved, in which the sentiment is not illustrated and enlivened by some simile, or other rhetorical excellence. And yet, the style of Bunyan is never overloaded with these ornaments, never betrays a studied attempt at "fine writing." His ornaments are not introduced for their own sake as mere prettinesses, an artifice which more than once he indignantly disclaims; but they appear always in wholesome and just combination with other qualities as inherent and inseparable properties of his style.

In the figures of John Bunyan there is a peculiar raciness indicative of their originality, as well as an unsurpassed fragrance and beauty. In illustration of this remark, hundreds

of examples might be selected. Take the following from his treatise "on Christian Behavior," an almost exhaustive exposition of the duties arising from the various relations of life. "Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another." Or take the following: "For Christians to commune savorly of God's matters one with another, it is as if they opened to each other's nostrils boxes of perfume." Of such original and striking illustrations of his thoughts, illustrations which, though often homely, are rarely offensive to wholesome and cultivated tastes, illustrations which often

"Snatch a grace beyond the reach of art,"

we might easily avail ourselves of many pages. It is evident to every reader of our author's works that his eye was open observantly on all the sublimities and beauties of nature; that his ear was attuned to all the melodies and harmonies of creation.

And even where no rhetorical elevation of language is apparent, there is nevertheless a wonderful life and vigor in the language of the author of the *Pilgrim's Progress*. Simple and common-place as are the words of his sentences, there is nothing common-place or lifeless in the sentences themselves. In the combinations and groupings of those words, as in the writings of Shakspeare, there is always a breezy freshness and a vital warmth, indicative of the presence and movement of an original, creative intellect. Invention, genius, earnestness, are everywhere apparent in the works of this great master. They are like the celestial spirits of Milton, which,

"Vital in every part,  
Can not, but by annihilating, die."

Closely allied to the last-named property of Bunyan's style, and strikingly characteristic of all his writings, is their picturesqueness, their vivid word-painting. There is, perhaps, no other human production so brief as the *Pilgrim's Progress*, containing so many persons and scenes that, with all readers, are invested with the charm and interest of reality; persons and scenes that become fixed in the mind, at once and forever, with all the distinctness and completeness of the most perfect pictorial representation. It may be doubted whether all the contributions of art in illustration of this allegory, various and excellent as they are, have added a single stroke or tint to the image which the characters and scenes



of the pilgrimage have themselves daguerretyped in the mind of every reader. And this wonderful triumph of genius, in how few, in what simple words has it been achieved, with how small a use of what the writer himself would call "inkhorn terms." The pen-pictures of John Bunyan are like the classic compositions of John Flaxman. With the one as with the other a few simple touches suffice to place before the eye the figure in all its perfection of form and attitude, and instinct with life and expression.

Examples of this quality of picturesqueness might be gathered from every page of the *Pilgrim's Progress*. Just as Christian, for example, was stepping in at the wicket-gate, and was exposed to the deadly arrow that Beelzebub from a neighboring tower was aiming at him, "Good-Will," the grave and friendly porter, "gave him a pull." Those four short Saxon words set the picture before us as no other four, or forty words could do. We see, we almost *feel*, the act of friendly force. We see, we almost feel, the answering movement of Christian as, in obedience to that force, he steps in at the gate and is safe from the flying arrows of his enemy.

In words how plain, and simple, and few, yet how distinct, how almost tangible, are set before us the mountain overhanging Christian's head, and ready to fall upon him; the picture on the wall, in the house of the interpreter; the man at the entrance of the interpreter's palace, sitting at a table with a book and writer's inkhorn before him; Christian climbing the hill Difficulty, or resting in its midway arbor; Christian's roll in his bosom, or under the settle; the coming of the hand to Christian with some of the leaves of the tree of life, after his conflict with Apollyon—these, and scores, and hundreds besides, forming a gallery of word-pictures unsurpassed for variety and life-likeness.

As accessory to this quality of rare picturesqueness, we may allude to another element of Bunyan's writings, namely, the large proportion, in his vocabulary, of pure Anglo-Saxon words; those words, precisely, which are the most poetic and pictorial in the English language, besides that they are the home-born terms of our tongue that nestle most sweetly in our earliest recollections, that are fitted both to express and to awaken the tenderest associations of our being, and that are adapted to revive, amid life's bustle and struggle, the earliest and most enduring griefs and joys of our experience. Of this element of our language all our most popular and effective writers have largely availed themselves. It was the chief vocabulary of Shakspeare, and of Milton, in the best portions of his poetical works, in those beautiful passages

that live immortal in the memories of his countrymen and their descendants. It constituted six-sevenths of the vocabulary of John Bunyan.

This almost exclusive use of the Anglo-Saxon elements of our language by our author may have been the result, in part, of his extraordinary familiarity with our noble translation of the Scriptures, in which nearly ninety-four per cent. of all the words are of Anglo-Saxon origin. And if so, if this was the chief source of Bunyan's vocabulary, we have no reason to regret that his library was so small, as we know it to have been, that he was shut up to the necessity of the frequent reading and careful study of that great model and monument of the English language of the sixteenth and seventeenth centuries. And well would it be for speakers and writers of this day, and especially for Christian writers, if they would betake themselves oftener and with more earnest attention to the writings of such authors as Bunyan, to authors in whose works the hearty and wholesome Saxon element prevails. We need, intellectually and morally, as the inheritors and guardians of freedom and virtue, and of a healthful and invigorating literature, we need the influence that comes from the frequent and thoughtful reading of the original authors of that best age of the English tongue. John Milton, in a noble passage too long to be fully transcribed, and in which he ascribes the highest praise to him "who fixes the principles and forms the manners of a state, and makes the wisdom of his administration conspicuous, both at home and abroad," holds the following weighty language: "But I assign *the second place* to him who endeavors, by precepts and by rules, to perpetuate that style and idiom of speech and composition which have flourished in the purest periods of the language, and who, as it were, throws up such a trench around it, that people may be prevented from going beyond the boundary, almost by the terrors of a Romulean prohibition." And he then goes on to show the intimate relation of good manners and morals in any people to the uncorrupted purity of their language. Familiarity with the writings of our author would do much toward 'throwing up a trench' around the integrity and soundness of our glorious tongue, and around the good morals and manners of the people who speak it.

One of the most remarkable features of our author's character as a writer is the readiness and skillfulness with which he appropriates, for purposes of allegory and illustration, all the incidents and events of which he was cognizant; making thus larger, and better, and more effective use of the few

things that he had seen in his rustic life, than other authors have made of the most extensive traveled observations. Under his plastic hand, all events and circumstances find a place and an office in the construction of his works. Nothing seems too untoward and unmanageable for his service. His vigorous and conquering genius subdues unto itself all things in obedience to the law of appropriation. Like the wanderers in the forest of Arden, he almost literally

" Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

His creative mind, his fertile invention, could make the bleakest rock and the most barren mountain smile. Let Bunyan only serve a single campaign in the Parliamentary army, let him be present at the operations of the siege of Leicester, and at the battle of Naseby; and he has observed and treasured in his mind enough of military tactics for the composition of "The Holy War," that beautiful representation of the Fall and Recovery of Man-soul. Shut him out from the world, confine him in a dungeon, and give him only a Bible and a concordance for his library, with a view of a running stream and a rock dividing its current, with an occasional glimpse of travelers in the distance, with a rose, a spider and a fly, as the companions of his solitude; and what with these, and the memories of past sights and experiences, you have supplied his imagination and fancy with most fructifying influences, the product of which shall be "emblems" and allegories, in prose and verse, for the instruction and delight of generations of readers.

The writings of Bunyan are also distinguished for a large number of nicely discriminated and accurately drawn *characters*. His allegorical pieces form a sort of *tableaux vivants* of humanity. Yet, Bunyan's opportunities for the study of character were nothing remarkable; were, indeed, quite limited. We owe these portraiture to two qualities which were blended in our author's mind with an unusual justness of proportion and harmony of effect, namely, a singular keenness of observation, and a sober, restrained faculty of generalization. This happy combination of intellectual qualities enabled him to see, in the individuals who composed the circle of his acquaintance, types and representatives of the various classes of mankind.

Another source, and a chief one, of the charm of Bunyan's writings is their unsurpassed originality. Of works of the same range of general excellence in their several departments, there are few, perhaps none, that would not suffer, in this re-



spect, by comparison with the Pilgrim's Progress and the Holy War. Exceptions to this remark might be taken in favor of the great epic poet of Greece, and the great dramatist of England. But *they*, the last-named at least, had read many productions in their own classes of composition, and, by the acknowledgment of all their admirers, they drew hints and materials for their works from various written sources. It has been said by some critics, who would willingly lessen in the public estimation the literary merits of our author, that he likewise drew suggestions for his most favorite allegory from Spenser's Faery Queen, or from some of the numerous pieces then extant, wherein life and moral qualities are represented under the guise of pilgrimages. Bunyan may have seen and read some of these curiosities of literature, and to them he may have reference in his introduction to the Holy War, although the reference seems to be to a much inferior class of productions, which were hawked about the country, and sold for the amusement and corruption of the public taste.

"Of stories I well know there's divers sorts,  
Some foreign, some domestic; and reports  
Are thereof made, as fancy leads the writers;  
By books a man may guess at the inditers.  
Some will again of that which never was,  
Nor will be, feign, and that without a cause,  
Such matter, raise such mountains, tell such things  
Of men, of laws, of countries, and of kings;  
And in their story seem to be so sage,  
And with such gravity clothe every page,  
That though their frontispiece say all is vain,  
Yet to their way disciples they obtain."

For whatever class of productions this reference may have been intended, it is certain that Bunyan had little to do with them, so little as not to impair, in the slightest degree, his claim to originality in the conception and working out of his own allegories. The proof of this position is amply set forth in the fifth chapter of our editor's introduction to the Pilgrim's Progress, one of the most instructive and interesting chapters in the editorial accompaniments of these volumes. And here account is to be made especially of the unequivocal declaration of honest John Bunyan himself. His piece entitled "The Heavenly Footman," given to the world after his Pilgrimage had become famous, and had made him famous, contains a characteristic "Advertisement to the Reader," wherein his claim to the sole authorship of that allegory is defended against all envious and detracting surmises.

"Some say the Pilgrim's Progress is not mine,  
 Insinuating as if I would shine  
 In name and fame by the worth of another,  
 Like some made rich by robbing of their brother;  
 Or, that so fond I am of being sire,  
 I'll father bastards; or, if need require,  
 I'll tell a lie in print to get applause.  
 I scorn it: John such dirt-heap never was,  
 Since God converted him. Let this suffice,  
 To show why I my Pilgrim patronize.  
 It came from mine own heart, so to my head,  
 And thence into my fingers trickled;  
 Then to my pen, from whence immediately  
 On paper I did dribble it daintily.  
 Manner and matter too was all mine own,  
 Nor was it unto any mortal known  
 Till I had done it. Nor did any then,  
 By books, by wits, by tongues, or hand, or pen,  
 Add five words to it, or write half a line  
 Thereof: the whole and every whit is mine."

It would be something worse than presumption to question the truth of this self-vindication against all insinuations of plagiarism. And its truth being admitted, the pure originality of Bunyan's works is unequaled by that of any other writing of a high order, any master-piece with which we are acquainted. The great works of other authors are a kind of *mosaic* or *marquetry*, composed of various rich and curiously inlaid materials, whereof much of the merit consists in the skill of construction. Bunyan's works are all of Pentelican marble, fetched from the exhaustless quarry of his own mind. His plots, characterized by unity of design; his scenes, fresh and real as the fields and skies; his characters, that seem living incarnations, are all his own.

In connection with the originality of Bunyan's works, may be mentioned the suddenness with which they were conceived in his mind, and the spontaneous gladness and continuity of effort with which they were wrought out; in which respects, however, their history was nowise different from that of all productions of high original merit. What we have in mind is most satisfactorily set forth by our author himself, in his Apology for the Pilgrim's Progress.

"When at the first I took my pen in hand  
 Thus for to write, I did not understand  
 That I at all should make a little book  
 In such a mode: Nay, I had undertook  
 To make another, which when almost done,  
 Before I was aware, I this begun.  
 And thus it was: I writing of the way  
 And race of saints, in this our Gospel-day,

*Fell suddenly* into an allegory  
 About their journey, and the way to glory,  
 In more than twenty things, which I set down:  
 This done, I twenty more had in my crown:  
 And they again began to multiply,  
 Like sparks that from the coals of fire do fly.

\* \* \* \* \*

Thus I set pen to paper *with delight*,  
 And quickly had my thoughts in black and white  
 For having now my method by the end,  
 Still as I pulled it came; and so I penned  
 It down; until it came at last to be,  
 For length and breadth the bigness that you see."

This suddenness of conception, this spontaneous force, and this exquisite self-gratification in producing those works which the world will not willingly let die, Bunyan, as already intimated, possessed in common with all authors of high genius, in common, for instance, with Gibbon and Milton. We have no special affection for the character of the author of "The Decline and Fall of the Roman Empire." His religious opinions, and his manner of insinuating them, like a subtile poison, from the sting of his peculiarly constructed sentences, we hold in utter detestation; but we can not contradict his claim to real genius for historical composition. And in his life written by himself, he has told us how suddenly his great work "started to his mind," how it was born of a moment, as, on the 15th of October, 1764, he "sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the temple of Jupiter." Every one who has read, with appreciating relish, the *Paradise Lost*, who has received from it a tithe of the pleasure which its composition gave to its author, will readily believe that, in all its essential attributes, it was produced, as Milton himself says of one of his minor poems, "by an impelling faculty, for which I know not how to account." His great work, in its substance and outline, was an impulse, an inspiration; and the outline was wrought to symmetry and perfection by a spontaneous exertion, the continuity of which no impediment could break, the ardor of which no interruption could chill. This is, indeed, nearly his own language concerning all his literary productions, as we find it in a letter "to Carlo Deodati," in 1637. As it was with Gibbon and Milton, so was it, in the highest degree, with John Bunyan. All his works, conceived with the suddenness of inspiration, were executed with enthusiasm and gladness. And, consequently, no reader has ever followed the history and fortunes of *Pilgrim* and *Hopeful*, or hung upon the progress and vicissi-



tudes of the Holy War, with a delight equal to that in which the immortal allegorist himself reveled.

We can not close this sketch without remarking on two or three additional religious and moral features of Bunyan's works. A striking characteristic of all his treatises is their thoroughly biblical character and structure. They are not spun out of his own inventive brain, nor woven of the threads of his own fertile fancies; but they are the product of the earnest, prayerful and docile study of the Holy Scriptures, whereof the numerous and generally apt scriptural quotations, with which his pages abound, give ample proof. There is, at the same time, in the theological treatises of Bunyan, a remarkable freedom from that peculiar style of writing to which John Foster has taken such strong and just exception; a sort of ecclesiastical dialect, as offensive to good sense by its vagueness and unmeaningness, as it is to cultivated tastes by its jargon of barbarous phraseology. Nothing of this sort do we find in Bunyan. His works furnish a model of our noble language in its Saxon beauty, purity and expressiveness. It is classic in its simplicity and chasteness. Says Mr. Macaulay, whose competency to pronounce on this point no one will question, "There is no book in our literature on which we would so readily stake the fame of the old, unpoluted English language, as the *Pilgrim's Progress*; no book which shows so well how rich that language is in its own proper wealth, and how little it has improved by all that it has borrowed." And again, "The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language." Such is the testimony of the most brilliant and instructive essayist of our times. No writings can, therefore, be less obnoxious to the censures of Foster's celebrated essay than those of our author.

And yet, the very language of the Bible has a large place in all his theological treatises. It is introduced, with a fullness as well as naturalness and grace quite inimitable. It becomes the texture, in part, while it is the ornament of his composition. And, therefore, he unconsciously draws his own picture as a Christian writer when, in his treatise on the Seventh-day Sabbath, he says, "I therefore take little notice of what a man saith, though he flourisheth his matter with many brave words, if he bring not with him a "thus saith the Lord." Like the engraved and precious stones that shone with such dazzling and various beauty in the breastplate of the Aaronic priesthood, such were the quotations of Scripture in the writings of John Bunyan.

To say nothing of our author's other writings, the Pilgrim-age affords wonderful proof of the power of the Christian faith to purify, and exalt, and ennoble the human soul. 'Is it possible,' we are ready to ask, as we read this allegory, from beginning to end, and meet not one unchaste word, not one impure thought, not one indelicate allusion, is it possible that this work came from the heart and pen of that once reckless, roisterly youth, concerning whom a woman, none the best herself, protested to his face that he was "the ungodliest fellow for swearing that ever she heard in all her life, and that he was able to spoil all the youth in a whole town, if they came but in his company?" What a transformation of character! What a miracle of change! The Pilgrim's Progress is an everlasting and glorious monument of the power and excellence of the gospel.

One of the most charming moral lessons conveyed by all the works of Bunyan is that of contented cheerfulness and imperturbable good nature in the exercise of filial trust in a gracious and guardian providence. Many of his best known and most excellent pieces were written in Bedford jail. And Bedford jail was "*a den*," a den twelve feet square, in a pier of Bedford bridge, a den so damp and unwholesome that Bunyan is supposed to allude to it when he speaks of the possibility of moss growing over his eyebrows, a den in which he often had felons for his companions, a den the wretchedness of which, as a place of imprisonment, Howard, the philanthropist, in 1788, effectually brought to the notice of the British government. In this den Bunyan was kept "in durance vile," for twelve long years, and for no other offense against God or man than preaching the gospel to the poor against the arbitrary enactments of civil and ecclesiastical tyranny.

How did Bunyan spend those years? In the bootless fretting and chafing of his soul against the chains of his bondage? Nay: the Pilgrim's Progress tells a part of the story of his employment, a book which, if we did not know to the contrary, we might suppose to have been written in the cheerful sunlight of freedom and prosperity. But this book does not reveal the whole of his prison employments. He amused and instructed himself with every little event and circumstance by which the general monotony of his prison-life was varied. Hence those "Divine Emblems," as he terms them, in which pleasing moral suggestions are drawn from the swallow skimming the river, the apple-tree blossoming on its banks, the rising and setting of the sun, the flickering light of his evening candle. How beautiful is the effulgence of

such cheerful Christian contentment in the midst of unjust imprisonment and unmerited suffering.

The pulpit-impressions of Bunyan were made principally in Bedford and places in the immediate neighborhood of Bedford. Occasionally, however, he was drawn to London on preaching visits; and then he usually preached at Southwark, on the spot, or near the spot, where the Globe theater once stood; a spot immortalized, therefore, by the acting of the compositions of the great English dramatist; a spot the memory of which had been embalmed two hundred years earlier in the Prologue to the Canterbury Tales of Geoffrey Chaucer, but which received a yet higher and nobler distinction in the presence and preaching of John Bunyan. By this threefold cord of attraction will pilgrims be drawn to Southwark as long as genius and piety are capable of inspiring sentiments of enthusiasm in the human soul.

It is time to conclude. Bunyan passed away before the full triumph of the principles for the sake of which he had so fearlessly dared and so nobly endured. But the herald-light of a coming day of soul-liberty was already streaking the horizon with its glad, purple rays; and his heart was cheered with hope for the world, when, on the 31st of August, 1688, he was summoned to follow his Pilgrim up the shining way into the light of the New Jerusalem, and into the presence of God and the Lamb.

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#### ART. VII.—PEARSON ON INFIDELITY.

*Infidelity: its aspects, causes and agencies: being the prize essay of the British organization of the Evangelical Alliance.* By REV. THOMAS PEARSON, Eyemouth, Scotland. New York: Robert Carter & Brothers. 1854.

THE direct and indirect methods of teaching truth have each their utility. The preference, however, must be given to the former. It is more important to know what *is*, than what is *not* truth. Yet it is not sufficient to pursue this method alone. While this would give a systematic view of *truth*, it would only incidentally notice the opposite *errors*. It would not so arrange, classify and label the various forms of error, that we could always identify them. We can not



teach truth so fully as to be able to say, "*all else is error.*" Could we even do this, we should still fail to give the reader or hearer the most adequate and convincing of all views of truth, a view in contrast with opposing systems. We might suppose that we could see imperfections in the religion of the Bible, and especially as judged by the lives of those who have adopted it, could we not see its beauty and glory magnified by a contrast with all other systems.

The indirect method by itself is of no value. It is an attempt to take a stronghold without providing a garrison to keep it. Now the mind of man can not be taken, much less kept, from error, by any other forces than those of truth, and truth too of the positive, and not merely the negative kind. It is not enough to teach truth incidentally and in fragments, as in combating systems of error. This will never furnish the material for a true system, much less will it construct such a system. In order that we may have fully before the mind both what the truth includes and what it excludes, we need in oral teaching, and in books, to pursue each of these methods, though we need comparatively few works giving systematic views of prevailing errors.

The work named at the head of this article, pursues the indirect method, and approaches perfection in its kind. A statement of the author's brief outline of subjects will furnish the reader with a specimen of a lucid and exhaustive arrangement.

The work is in three parts. The *first* gives the various *aspects* of infidelity. The following is its outline: 1. Atheism; or, denial of the Divine existence. 2. Pantheism; or, the denial of the Divine personality. 3. Naturalism; or, the denial of the Divine providential government. 4. Spiritualism; or, the denial of the Bible redemption. 5. Indifferentism; or, the denial of man's responsibility. 6. Formalism; or, the denial of the power of Godliness.

The *second* part gives the *causes* of infidelity. It is thus: 1. General cause, which we may abbreviate into the depravity of man's moral nature. 2. Speculative philosophy. 3. Social disaffection. 4. The corruptions of Christianity. 5. Religious intolerance. 6. Disunion of the Church.

Part third gives the various agencies which infidelity employs for its dissemination. 1. The press. 2. The clubs. 3. The schools. 4. The pulpit.

Lucid and exhaustive as is this outline, the filling up under the various heads is scarcely less so. The work will be satisfactory to the learned. It will be clear to the common understanding. It is no doubt the best for general circulation, extant on this subject. There is a common fault in many

of the writers on this class of subjects, from which this is free; neither the import nor the truthfulness of the language can be questioned. There are many authors whose views are considered either orthodox or heterodox, according as some incidental circumstance has enlisted the prepossessions of the reader on one side or the other. They call for the perpetual exercise of the grace of charity in the reader. They occupy the disputed frontiers of orthodoxy. They can be claimed or disclaimed on either side for equally good reasons. If the reader, before taking up a work of one of these authors, should beg the question of its orthodoxy either way, he might be satisfied when he got through with it, that he was right. We might cite, in illustration of this, Morell's *History of Philosophy*, vacillating throughout in regard to the author's own views, as the shadow of a dubious expression of his opinion, or the gentle sunlight of a clear and acceptable one, has passed quickly over the field of his mental vision.

Now this is not true of the work before us. It occupies no border ground. Its position is not questioned. It can not be. It means just so much and no more. Nor is this perfect definiteness of meaning attained at the expense of some of the higher excellencies of style. A critic, indeed, might point out some inelegancies and inaccuracies of expression; still the work is thickly set with as many of the gems of written eloquence as the nature of the subject will admit. Seldom has our attention been so awakened at the outset, and so kept up and increased throughout the reading of a book, as in this case; the impression being strongest when the author comes to treat of the agencies, the press, the mechanic's clubs, the schools, and even the pulpit, which are now employed to such alarming extent in spreading infidelity in protestant Europe.

We shall not follow the course of the author. Our hope is that his book will be read by nearly all who read this article. We shall call attention mainly to the sources from which danger is most to be apprehended in this country. Nor in doing this shall we dwell much upon the open infidelity annually imported from Germany and other countries of Europe, in the shape of immigrants and books; or the American growth from European seed; or the movement toward pantheism headed by Emerson and others; or the naturalism of the schools of natural history and phrenology; or the spiritualism recruited from various and nameless sources, and for a few years past numbering its thousands in our land; or the formalism of Catholics and the high church party among American Episcopalians. In dwelling upon some of

these we should be sounding the alarm in view of a danger which might have passed away before the alarm should have reached those who read it. Against any of these forms of error a warning would be of no value. Those who had embraced them would never hear it. It would not profit those who in their rapid progress toward these several points, had nearly reached them. Nor would it affect those, who, although in great danger, are yet so distant from that indefinable point in the rapids at which recovery becomes hopeless, that the warning only makes them forget themselves, while they shudder for those whose accelerated rushing far below them in the stream has brought them right upon the fatal point.

Here has been the error in most of our warnings. They call attention to danger always distant from those who hear them. They scarcely make a single reader feel concerned for himself. They are meant for others for whose fearful position each one trembles. They reach not the point at which divergence from the line of safety begins. They only reach the more advanced stages, and especially the fearful terminus of the course of error.

Now infidelity is the offspring to no small extent of illicit amours between Christianity and the worldly spirit. It often has its conception, birth, and half its growth and education, in Christian churches. If we can not identify it until it has attained its majority, and is abroad in the world, our discovery will be of little avail. We need to anticipate the amours in which it is begotten. We need to reform the household discipline which makes them possible in the great Christian family. We need to cherish and disseminate through the body that purity and simplicity of Christian doctrine and morality which will make them impossible. "In the stagnant marshes of corrupted Christianity," says Robert Hall, "infidelity has been bred." We should try to keep these marshes thoroughly drained, and thus avoid the evil influence of their deadly malarial.

In *objective* religion or religion in the abstract, the only test of truth and safety is the Bible just as given by inspiration of God. In *subjective* or personal religion, the only test is conformity in doctrine, spirit and practice, to the objective standard, in the precise and full meaning of its divine author. Taking this as the only line of safety, let us carefully trace the variations from it.

There is a mixing up of existing social elements which no other age of the world ever saw. This gradually forms a new standard of public taste, which affects the whole mass of the



people. The evangelical portion insensibly fall in with it. Their convictions remain on the side of the gospel in its simplicity. Their hopes are in it. They believe in universal depravity, having consciousness of their own, and proof in regard to others. They believe in God's sovereignty and his purpose in regard to human salvation, and in man's absolute obligation to repent and believe the gospel. The Deity of Christ and of the Holy Spirit they can not question without feeling a doubt of the fullness of the ransom paid for the world, and the application of it to themselves. Of course they regard the Bible as God's message to man for salvation. But there is a thoroughly vitiated taste which, in the ministry, often dictates reaction, and in the laity the approval of other topics than these for the pulpit. Subjects which Socrates might have discussed, views which that old pagan moralist might have presented, are introduced. They are, indeed, true and important. No one can object to them. They belong to Christianity and natural religion in common, and may do good. They are of course Christianized, and accompanied with admissions and statements of the peculiar doctrines of the gospel. But they give no full and scriptural expositions of those doctrines. When views unknown to natural religion are presented, they must conform somewhat to the tastes of a refined and scientific age. Christianity must be a little less exclusive than in her early days—not quite so austere in her claims upon men as at that time. She must certainly concede a little to the literary, scientific and money-making spirit of this age of progress. She must, as John Foster says, "show that she has not lived so long in the genteel world in the creation, without learning politeness."

It will not be saying too much, nor will it be saying anything very severe, to say that this effect of a perverted taste in softening down the terms in which religious truth is taught, and in modifying its very substance, has reached the evangelical body, more or less, in some sections of our country. Nothing false may be taught—nothing but truth—nothing but *religious* truth. But it is not the *whole* truth. It is not that which natural religion in its impotency has left to revelation. It is not that truth, or at least not that form or expression of truth, which has shown itself most mighty to awaken the human conscience, and give it true force. Or if it is real gospel truth, it is perhaps diluted with other elements which absorb and neutralize it.

THIS mixing of the elements of society has wrought its work upon the public taste by a spirit of compromise between

the various classes. Christians are thrown into connection with men of science who are without the religion of the heart. Their common studies and social instincts are points of powerful sympathy between them. In politics they may have like preferences. In certain revolutionary feelings, or disaffection toward the government, they may have a fellowship yoking them together to the car of progress, which is rushing so rapidly forward. With nothing common in religious views and feelings, conflicting elements are thus drawn together. One will tacitly consent to doff all strong and peculiar expressions of his religion, and another of his irreligion, that there may be no bar to their social intercourse and joint pursuit of common objects. This comity goes further. The man of science carries it into his lectures and books; the man of religion into his sermons and other writings. This universal social mingling is one of the most pleasant features of our age. It is the one from which we naturally expect most in regard to the spread of the gospel. The contact of the Christian doctrines with error and with other truth, ought to show their immense superiority, nay, ought to effect their triumph. It would doubtless do this, if no compromise were effected. But here is the danger. It is already more than danger. It is reality. The Jewish leader, when invited to friendly conference with neighboring pagan sovereigns in one of the villages of the plain of Ono, felt that he was occupied with a work too great to give way to such conference. Not that he loved the friendly feeling of these princes less, but that he loved more the prosperity of his own Jerusalem. The broad distinction between paganism and Christianity, in the apostolic age, prevented such mutual concessions; and in what other ages of Judaism or of Christianity did pure religion go forward with such triumphant movements? But *now*, when the intercourse of all nations and the mixing up of all classes of society seemed to promise the complete and immediate triumph of the gospel, the religious and irreligious are more than ever trimming down their distinctive peculiarities to each other's liking.

But probably the most widely working form of real, practical infidelity—a mere further development of the tendency just mentioned—is that which does not deny Christianity, nay, perhaps even admits it, and yet passes it over as if it formed no essential element of social progress. Now Christianity, looked upon in the human persons of its great author and his humble followers, reveals the most meek, tolerant and condescending spirit that has ever dwelt among men. The fisherman's little boat upon the lake, and his fire of coals

upon the shore, the humble domestic circle of parents and children, the house of widowed poverty in affliction, all places where the human spirit is most accessible to the mild words of love, have been chosen scenes for the display of the winning power of the Master and his most faithful disciples. But ask them what they propose to effect by this system, and by what powerful alliances they propose to strengthen it, and the answer is in perfect contrast with their personal weakness. It is to work in the world like leaven in the meal until the whole is leavened. It is to go forth conquering and to conquer. It is to fill the whole earth with God's glory. It is to revolutionize the religion of the world, and incidentally its social and political institutions. In doing this it forms *no* alliances with any coördinate powers. Science and literature are the servants or subordinates by which this wonder-working power is to achieve this mighty revolution, but they must make no higher claims. Christianity is everything or nothing. She will accept no second place. If any substitute can be found for her, then the whole system is false—it proposes itself as the *only* cure for evils which may be remedied by something else. Yet there is a class of writers on moral and social reform who never question Christianity as a theory, well enough in its place, if indeed it has any place; a theory with which those may occupy themselves who have a liking for that field of inquiry; but who for themselves, claim to be of that practical class who employ their minds upon the immediate concerns of the present time, things which may be known and reduced to practice. And these men are far more numerous and influential than is generally supposed. They embrace a large portion of the popular lecturers; many, who are even religious and perhaps truly Christian men, may be numbered with them so far as a portion of their influence is concerned. They expose popular evils and propose the popular remedies aside from the gospel. The popular magazine writers, and some of the better writers of fiction, are of this class. Those of them who are willing to make any distinct statement of their position, profess that they understand the concerns of the present life, while all beyond is uncertain. They will undertake to guide men in relation to the affairs of this world. They will only pass over those matters pertaining to another state which they do not well understand, and which some of them are bold enough to hint that they know as much about as others. They forget that the whole of the present life is an enigma to be solved only by the supposition of a life to come; that if they can offer themselves as guides to their fellow-men only in the present life, they guide



them to no destination ; they leave their pilgrims in the worst part of the road, at the worst possible time, when a guide is most needed, and none can be obtained. The idea that the bare possibility of such need should call for an early provision, they would treat with lightness. The highest problems which their systems profess to solve, are those in regard to the best social organization to secure the poor against the oppression of the rich ; to provide for them the most comfortable tenements, food and clothing, and the means of education and intelligence ; which must be restricted of course to those subjects in which all agree ; *i. e.*, those bounded by the horizon of the present life. The hall of the popular lecturer in every city and in almost every village of our land echoes with this class of lectures, from November to April of each year. The columns of a thousand magazines and newspapers go forth constantly or frequently burdened with the same teaching. Christians can not object to it, for it is not positive error : it only makes a sad omission. It states the facts of human oppression and suffering, and assigns their causes. It proposes remedies, such as Pythagoras, Plato, Zoroaster or Confucius might have proposed. None can seriously object to them, for they are often the natural ones. The natural relief of all the evils which spring from sin is to stop sinning. One of the natural motives is the greater happiness that will follow. The natural process of argument is, to point out the evils, their causes and ulterior consequences in the clearest light—a thing which no modern lecturer can do better than Socrates could. And yet six thousand years of unavailing effort are not enough to daunt them. The power of superstition, they think, is now broken. The charm of her magic wand, by which she had held the world enchanted for six thousand years, and kept it from rushing on in the career of progress marked out by a few liberal-minded statesmen and philosophers, is now dispelled. The car of progress is for the first time on the track, and has acquired a momentum which nothing can again check. The day has dawned, and no clouds can again be suspended in its atmosphere—no dimness can again affect the world's vision.

Why should men so long fail to perceive that it is not so much light as heat—not so much argument as some moral motive power, not naturally inherent in humanity, that has been needed ? Mankind have ever perceived and felt more or less the contagious power of their own moral, social and political evils. They have been attempting the cure. Who could paint, more vividly than Plato, the beauties and rewards of virtue ? Who ever dipped his brush into such an infusion

of sarcasm as that which Plato's master used in painting the absurdities and penalties of vice? When has satire against immorality ever had a keener point than that given it by some of the ancient satirists, especially Horace? Who could better combine all these traits to the same end than the great orators of antiquity, Demosthenes and Cicero? And yet all found their brilliant array of argument too weak to affect their *own minds*, and of course they left the multitude untouched. And these men differed from those of other ages, and other nations, before and after them, only by being a little superior to most. All have failed in the use of the same means, and must forever fail. Yet the effort is renewed and continued in modern times and in Christian countries. Social reformers try to account for the failures of others, and explain their own hopes of success. Men attempt to regulate and control the machinery of human nature, who have never so studied the vast designs of its author as to have learned for what this machinery was made. An attempt to drive the machinery of humanity by a motive power constructed only with reference to the few moments of the present life, instead of applying to it "the powers of the world to come," is like harnessing to one of Collins' ocean steamers, the horse-power which propels the little ferry-boat with its two or three passengers across the Connecticut river. If the gospel is true, all other theories must still prove powerless, as they ever have done, to reform the world. We should not, perhaps, call those infidels who propose these theories. They may not reject the Bible. They may not even be conscious of disbelieving it. They are to the cause of infidelity as those are to a war who avoid all contact with the enemy, and say nothing about the justice of the war, yet industriously labor and willingly pay taxes to support those who take the field.

Nor do the general and even specific references which some make to the Bible and to the retributions of a future state, furnish a power to move the soul, nor do they acquit those who make them from the charge of infidelity. A motive power may be sufficient of itself, but fail to produce action because it is not properly connected with the machinery. This is true of pagan systems, and of Christianized infidelity. They have no Mediator—no Holy Spirit to form the connection between man and the powers of the future world. This can never be done but by the agencies of the gospel—by the preaching of Christ crucified and the attending Spirit.

But the semi-infidelity upon which we have dwelt takes more distinct forms. We will notice these briefly. In doing this we will use the terms employed by our author, as we

know of no better. We shall not dwell upon that phase which he calls *indifferentism*, as it is merely that practical denial of human responsibility which is so widely spread, and is without system or concert of action. We shall notice,

1. *Formalism*. The formalist is a man who thinks religion that particular commodity which men need in order to navigate safely the sea of life, and especially in entering the port through which they pass into an eternal state. Not being skilled in judging this article, as he has not dealt in it professionally, he commits the matter mainly to professional agents. He is nearly destitute of all true knowledge of objective religion, and has no subjective feeling to guide him, except a general sense of the need of religion, of which all men have more or less. In many things, therefore, and especially those of minor character, he is more particular than those in whom is begotten the lively hope of the gospel by the spirit of the living God. With him each religious thought and act counts so much toward making up the needed quantity, and the more of these he has, the better, provided only they can be made to occupy space not needed for anything else. Formalism is found everywhere. It is Jewish or Christian, Mohammedan or Pagan. Nay, all religions but the Christian, are rounds of forms with no quickening spirit. They are like magnificent temples without an enshrined deity—like the Jewish temple when the visible presence of God no longer rested above the mercy-seat. Their crowds of worshipers come, make their offerings and prayers, and retire unblessed. Though like the prophets of Baal, they cry and cut themselves from morning to evening, no heaven-descended fire consumes their offering—no voice of response calls to them out of the thick darkness. They perform all their religious acts without having kindled within their breasts the warm glow of any distinct, beatifying hope; without having any clear light from without, fall upon an imparted eye of faith within. If we embrace in this class all in Christian lands who have any of this superstitious formalism, we shall take in thousands in the various religious denominations, and thousands more who hang loosely upon the skirts of their congregations. They may in many things differ too greatly to be classed together. The Catholics and a portion of the Episcopal church, are very particular as to the class of guides they employ, and the manner in which they follow them; while many others look upon religion in the lump as the commodity which they need, but are somewhat indifferent as to the market where they obtain it, provided only that it is cheap. Men of business,



and especially men of taste and of science, are often found in this class. They acknowledge a God. Their studies have familiarized them with the proofs of his existence and his natural attributes. They do not deny the Bible; but its great principles they have never studied so as to understand them; its spirit they have not imbibed, and they attempt to allay their feelings of obligation by the forms which education or present convenience may dictate. This is one way in which man's religious nature will speak out, even though he may be unconscious of it. Those who have thrown off all practical restraint of religion, even avowed infidels, have been found to exemplify this class. Times come which try their souls, and rally within them the power supposed to be extinct. Many of them could never bear the remains of a friend to the tomb, or meet death themselves, without stirring up emotions which would refuse to dispense with the forms of religion.

2. *Naturalism* is man's religious nature working itself out mainly under the objective guidance of the phenomena of nature. It sees powers in nature, animate and inanimate, which, whether God made them, or whether they came into being and gradually developed themselves from eternally existent matter, need, *at present*, no divine superintendence, or at least only a general one which shall descend to no particulars. It sees a God distinct from nature, but gives him none of the details of the world's government. It seems often, in the same persons, to take the opposite forms of the most downright fatalism, and a belief in the utmost freedom and independence of man. They will at one time make man so little voluntary as to be irresponsible. They represent him as shoved upon life's stage and hastily across it, with no power to modify the part he is to act while upon it. At another time he is addressed as a voluntary being, capable of carving out his own fortune according to his liking.

The writer of this class, whose views, directly and indirectly, have been most widely spread in this country, is George Combe, of Scotland. In his introduction to the Constitution of Man, he states two hypotheses; one to be combated, the other maintained. The one is "that the world was perfect at first, but fell into derangement, continues in disorder, and does not contain within itself the elements of its own rectification." According to this hypothesis he says, man "must believe aright in religion, and be the subject of spiritual influences, independent of natural causes, before he can become capable of any virtue or enjoyment; in short, according to it, science, philosophy, and all arrangements of the physical,

moral and intellectual elements of nature, are subordinate in their effects on human happiness on earth to religious faith." (P. 12.)\* This is the view which he attributes to the great body of our religious teachers, and which he attempts to overthrow. He says elsewhere, (pp. 305, 306,) "The religious teachers of mankind are yet ignorant of the most momentous fact which nature presents in regard to the moral and intellectual improvement of the race. I have heard it said that Christianity affords a better and more instantaneous remedy for human depravity, than improvement of the cerebral organization," &c.

The view which he maintains, is, "that the world, including both the physical and moral departments, contains within itself the elements of improvement, which time will evolve and bring to maturity, it having been constituted by the Creator on the principle of a progressive system, like the acorn in regard to the oak." (P. 12.) He represents man in quest of happiness as having nothing to do but to study the capabilities of nature and of himself, and then act in accordance with the relations between nature and himself. He makes "pure ignorance," and not perverse desire, the cause of failure. (P. 15.) He seems to think that the various sufferings in the present life, can not at once be punishments for the violations of nature's laws, and visitations of providence; that men need not prayer, but knowledge, precaution and skill; as though there were no province lying beyond the extreme limits of man's power and skill, over which he might ask God to extend his special providence. He continues to weave in the opinions of Bishops Butler and Jeremy Taylor, and Archbishop Whately, and of Drs. Chalmers and Blair and others, as supports to his views, or rather to conceal them from too critical observation.

This is the system of infidelity which is now most widely diffused. Phrenology, or any other single feature may be dropped from it without changing its character, whether the place be supplied with something else, or left vacant. Semi-infidel principles have most widely sprung up in this country from this writer. The growth now flourishing may be the second or third crop, and may have lost some of its original qualities, and gained others from our soil; yet it is the genuine production of seed which was first widely sown in the popular mind by the books and lectures of Combe. The most influential organ of naturalism in this country now, is probably the New York Tribune. It is not intimated that it

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\* Edition of William H. Colyer, New York, 1844.

borrowed from Combe, for its leading editor is, in many respects, his superior; but it sends forth the essential features of his system combined with spiritualism and other native elements. As tributary to its spread are numerous country papers, magazines, lectures and clubs, from Maine to Georgia, and from the Atlantic to the Pacific coast. It is smuggled into Christian families, and read and adopted without being detected. Indeed, Mr. Combe's work, soon after its publication in this country, was noticed and highly commended to the public in this Review, (vol. i., pp. 315, 316.) Thus while the naturalism of Hobbes, Hume, D'Holbach, Strauss and others, presents an infidelity too open to be received and spread in our country, *this* system, allowing as it does, the Bible a place, though it be a subordinate one, has spread everywhere almost undetected, taking upon it the various new phases which the local peculiarities of our people have given it.

3. *Spiritualism* is the working out of subjective religion, but slightly, and only incidentally, modified by any objective element. The theory is, that God reveals himself directly to each age, and each individual—that he speaks in the soul of each. It has no external rule. It makes the apostles and prophets and Jesus himself only other instances of the same kind of inspiration which men now enjoy. All men, are, on this system, inspired. There may be higher and lower instances of inspiration, but they are all of the same kind with our own, and instead of being allowed to shape and control our convictions and emotions, they are to be brought down to the standard of our feelings, and interpreted by them.

This system originated in the necessities of infidelity. Naturalism is first in the order of development, but it could not sustain itself. The atonement and miracles are in the Bible, and can not be disposed of on the rational or natural system, without rejecting the Bible. Spiritualism supplies the expedient. The authors of the Bible were inspired; so are we, so are all men; but we are to accept *their* inspiration as our standard, only so far as it agrees with our *own*. At the head of this school in America must be placed Ralph Waldo Emerson and Theodore Parker, of New England. The spiritual rappers, though most of them have little in common with Emerson and Parker, in habits and tastes, and in the sources whence their views are derived, must come under the same head. And there is much of the evil consequences of a *tendency* in this direction in many who acknowledge the Bible as the standard of God's revealed will to man. They have tried it on its external evidences, and



find it a history of facts. They have tried its claims to inspiration, and find many things which can not be explained without supposing a divine dictation. But when they come to its system of truth, their own mental tendencies and moral emotions so far control its interpretation as to subvert its power. Of this class are Unitarians generally, and very many who do not go under this name. We can not call them infidels, and yet Christianity may be most effectually assailed and crippled in its work by them, as they accept it on its evidences, and then fritter it all away in explaining and applying it.

We meant to have gone on to show how these germs develop themselves naturally into pantheism and absolute atheism ; but our limits are reached, and we are consoled with the thought that the part of our work which we omit, is both more easy and less needful. It is that, however, which would most affect the mind of the reader. It is easy to excite alarm by a picture of full-grown atheism, while one of the germs from which it is most surely developed would scarcely excite attention.

In contrast with all these systems is that of those who place a personal God upon the throne of the universe, and attribute to him the creation and care of its minutest parts. They do not, like the disciples of spiritualism, evolve a system from their own subjective feelings to which they make everything external conform, or, like those of naturalism, take nature as their main objective standard, or, like those of formalism, without knowing why they do so, seize upon whatever they have chanced to see others use in ministering to their religious wants, but they take the Bible, established on clear historical testimony, use the powers which God has bestowed upon them in their mental constitution, and the helps which he has furnished in the developments of science and history for its interpretation ; their own minds and hearts, instead of reducing the Scriptures to their own standard, being brought, by the inherent power of the word and the attending spirit, to believe and obey it in its plain and natural sense. This is the course dictated by the soundest philosophy, and the only one which gives the true relative importance to all the departments of God's teaching, human nature, physical science and revealed truth. This is coming to God's terms ; all other systems are attempts to bring him to ours. Let the great body of the ministry stand on this ground, maintain a pure, scriptural faith, and a pure life, and we are safe from any wide-spread influence of infidelity. The dangers from an unconverted ministry are well repre-

sented in the following passage: (Pearson on Infidelity, page 583.)

"No more disastrous influence can come upon a church, and, through the church, upon a country, than to admit unconverted and unbelieving men into her pulpits. It is like allowing traitors to enter the army, thieves to preside at the treasury, and statesmen, who are bribed by foreign gold, to guide the destinies of a nation. The pitiful meanness and base hypocrisy of the men who cling to the emoluments of a church, while their principles are glaringly opposed to its creed and destructive of its influence, can not be too severely reprobated. How would it have incurred the woful denunciations of Him, who though meek and lowly, frowned upon the deluding guides of the people. Strauss, at the end of his *Leben Jesu*, after having reduced Christianity to a system of myths, and thereby destroyed its historical validity, claims for himself, and those who think with him, the right of ministering at the altar, and preaching the gospel, that is, the right of being a Christian and an infidel at the same time. The dishonesty with which he handles the evangelical histories, forbids us to expect over strict morality in discussing such questions. May not the language which the God of truth addresses to certain other personages, be addressed to such aspirants after two incompatible characters? 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee.'"

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#### ART. VIII.—CHRIST IN HISTORY.

*Christ in History, or The Central Power among Men.* By ROBERT TURNBULL, D. D. Boston: Phillips, Sampson & Co. London: Sampson Low & Co. 1854.

*The Religions of the World, and their Relations to Christianity.* By FREDERICK DENISON MAURICE, M. A., Chaplain of Lincoln's Inn, and Prof. of Divinity in King's College, London. From the 3d revised London edition. Boston: Gould & Lincoln. 1854.

WHEN, in the first spread of Christianity among Jews, Greeks and Romans, the apostles of Christ gathered in council at Jerusalem, to consider this question, "What, in the previous religious belief of Jews and Gentiles, is truth, and a part of Christ's gospel?" the inspired James uttered that pregnant sentiment which lies at the basis of the theme, "Christ in History:" "Known unto God are all his works, from the beginning of the world." The Father of the spirits of all men has known from the outset the human heart which he made; He has foreseen all its possible workings under

given circumstances; and He has designed and arranged all those circumstances so as by a purely moral influence over men, to bring about the one end He had in view in creating our race.

There is therefore a "Philosophy of History." One universal system of moral laws governs the movings of mind in all time and in all space as truly as one law of gravitation governs the universe of worlds. In the same breath the inspired Psalmist of Israel sings of these two united glories of God's perfect work in his material and spiritual creations:

"By the word of the Lord were the heavens made:

"For, He spake, and it was done;  
He commanded and it stood fast.

"The Lord looketh down from heaven;  
He beholdeth *all the sons of men*:  
From the place of His habitation  
He looketh upon *all the inhabitants of the earth*:  
He *fashioneth their hearts alike*."

In the lives of individuals there is such a likeness of inward experience, such a regular succession of childhood's credence, of youth's skepticism and inquiry, and of mature manhood's return to an established faith in principles settled by the experience of ages, that the views and opinions of men in one age and nation, are the foreshadowing of views and opinions in other ages and nations. The history of nations, too, in their rise, development, progress and decline, is so perfectly the same in all its essential details, that grouped side by side, one record would hardly vary throughout its entire outline from another. A true student of man and of civil history, who has learned the *law* of the movement of the human mind, can foresee the action of men, and of bodies of men, in given circumstances, almost as surely as an astronomer can calculate the concurrence of planets and stars.

Now, in the moral character of man, as developed by its action, a want, a derangement, has ever been seen. The human spirit inherently has an impulse tending toward evil, and a just equipoise is needed. It is a tendency whose power can be gauged with almost the accuracy of a mechanical force. The nature, too, of the *check* needed, of the balancing and restoring power requisite to make us as moral beings, come to our just position, and to move in perfect harmony and love in our moral sphere, can be practically calculated. In the whole history of man the thoughtful of our race may be seen to have been perplexed, and thence inquiring and seeking after that moral power needed; sometimes almost reaching



it; just as they may be seen to have been inquiring and searching for the law of the material universe. In God's wise providence the revelation of that law has been delayed, even for thousands of years. And, here is the practical point at present before us, now that the perfect, the divine provision for that spiritual need has been revealed, one of the most convincing and impressive proofs of its necessity and value may be traced in the history of the *search* of men of all ages after it. It may be proved that Christ has been "The Desire of all Nations."

This is the theme, almost too vast for human essay, which has called forth the work, "Christ in History." He who fashions the hearts of men so much alike that "as face answers to face in water, so does the heart of man to man," has made the wisest and best of men, in different climes and generations, to bear testimony to this truth—"The manifestation of God" in human nature, that thus His moral rule may be established in the breasts of all. This is the one great end for which the Creator has made man, and toward which he has made all human history to tend as its central object.

The practical importance of this subject has not probably been duly estimated. There has been in the hearts of men without the "good news of Christ," such a sad and affecting testimony to the need of such a Redeemer, and such an anxious longing for the Holy One, as few Christians even have supposed. We know not how to be grateful for our blessed lot, familiar as we are with the story of Christ, until we meet and commune with such minds, and thus learn how "happy is that people who hear the joyful sound." The researches of men who have devoted themselves to the work of tracing out and bringing forth the records of that experience of men "without God and without hope in the world," are of inestimable practical value to us. To be *followers* of Christ we must be *disciples* of Christ, learning all we possibly can of Him. This was the doctrine of the Reformation. Yet while the Reformation unlocked the *Bible*, the Book of Christ, it rushed to an extreme in discarding indiscriminately all tradition; thus shutting up the priceless mines of Christian knowledge with which history, in its various wide fields, is teeming. Since the early Christian fathers fell asleep, almost down to our day, "Christ in History" has remained as a sealed book. It seems to be God's appointment, that in this missionary age, His gospel should go forth confirmed by new evidence, constituting a new moral power to convince and subdue the nations of intelligent men; and it seems to

be God's will that Christian scholars in our land should, for that purpose, open these long neglected testimonials of past ages. For, remote alike from the trammels of traditional authority, and from undue prejudice against it, we may seek the golden mean where truth always is; and instead of casting aside all the treasures of the past, because much of its stores are useless, we may gather the good into vessels and cast the bad away. We may gather up the weapons the early Christians had, with which to meet and break down the strongholds of hoary heathenism.

The certainty and definiteness of this testimony from history may also be too little appreciated. Indeed, it is impossible without the personal experience of the student to apprehend the positive certainty and palpableness of that knowledge which may be derived from the records of the past. In this respect, however, it is with *time* as it is with *space*, in our personal estimates. Thus to a man who has traversed the countries of the old world, till its mountains and plains, its cities and their several structures, are as familiar as his native town, all that indistinctness and almost unreality to which an untraveled reader is subject, is removed; and the idea of *distance* is not thought of when images of what he has *seen* and *known* rise before his mind. In an instant the mind runs over the whole intervening road, tracing every angle and resting on every landmark; and one point is just as near and certain as another. So the scholar who has tracked his way back into *distant time*, who has grasped every link in the chain of history, and has felt with his own feet, at every step of his course, the rock of truth on which he has stood, comes to regard the distant past just as palpable and as certain as the events of his own day. He can not transfer his impression in all its definiteness and assurance to another, any more than the traveled man can make another partake his distinct and delightful visions. Yet as the traveler's narrative is the best possible resource of the interested reader, who can not himself visit the scenes he longs to enjoy, so to him who wishes truly to know Christ, in his revelation of himself to man, a work like this of "Christ in History," will have a surpassing charm. And it is not a mere idle pleasure which is thus received. History gives us the advantage of the acquired knowledge of other ages; and thus it enables us to start with new wisdom from the point where other minds have left off, instead of experimenting all our lives in precisely the same fields which have all been mapped before we were born, and finally stopping at the very limit where

pioneers before us were arrested. An invaluable service he does to the public, who from history throws the light of experience on *any* dark portion of our pathway through life. He that shall successfully present to men of this age "Christ in History," bringing out the truth which was established and the error that was exploded ages ago, will do such a service for the spiritual voyager as the masterly compiler of the new wind and current charts of the ocean, is now accomplishing for the secular and social welfare of our race. No one can read through the pages of this volume on "Christ in History," without feeling as he proceeds that many now groping after the so-called *God-man*, whom they and the world have been longing after, would know that he has *long since come*, if the *facts* as to 'Christ in History' were but made to beam in all their established truth on their bewildered minds. How many a professed disciple of Christ, too, would have a more intelligent, stable and cheering faith in his trusted Saviour, if this same History were made more his study.

To attempt to trace through the thread of the historic chain presented by Dr. Turnbull, would be but to copy the chapters of the book itself. All that will be here attempted is to trace the outline of the work, suggesting some principles of importance developed in its main scope, and copying some extracts which may give an idea of its filling up in detail.

In his preface the author gives a comprehensive sketch of his design. At the very outset of human existence, inspiration is found to have suggested what human writers have been slow to carry out, the philosophic idea of a universal history, with one central object to which it all tends. Bossuet, Vico, Schlegel and Bunsen, have undertaken in a partial field, or with a biased spirit, a task which needs to be attempted in the amplest range of historic investigation, and in the spirit of true science. The writer professes only to have *attempted* a task to the perfection of which no one can hope fully to attain. Of the plan of his proposed work, he says:

"The title 'Christ in History,' limits its character to an exposition of the relations of Christ (here taken as the highest expression or manifestation of God) to universal history.

"Hence it takes the Incarnation as the central or 'turning point' in the history of mankind, and attempts to show how all the forces of society converge around it, how all preceding history prepares for it, how all succeeding history dates from it. In order to develop this fact, the reader is taken back to central facts and principles, in other words to the fountains of history in the nature of God, and the nature of man; and the attempt is made to show that the history of the world, ancient and modern, can be understood only with reference to Christ. This is not assumed dogmatically, but evolved by an exposition of historical facts."



The first chapter presents the *necessity* for a "Central Power," which shall rule man as a moral being. The sense of this need, in the minds of men most cultured, as the Grecian philosopher, and most rude, as the Hottentot, of South Africa, is pictured.

"Sometimes in the deepest labyrinth of error, whole communities have longed after God. Groping in the dark amid the monuments of ancient superstition, or the deeper gloom of a false philosophy, they have stretched themselves toward the divine, like confined flowers, instinctively seeking the sun. In Athens, with its thirty thousand gods, we find an altar, if not several altars, to 'the unknown God.' The symbol worship of ancient Assyria, with its vast and shadowy forms, the mystic faith of Egypt, based upon some vague but sublime idea of the unity of God and the resurrection of the dead, although cold and massive as its stony images, and especially the gorgeous pantheism of India, at once monstrous and impressive, were shadows of the sublime reality. Zerdusht and Menu, as well as Pythagoras and Plato, penetrated beyond external forms, and saw quivering beneath them those eternal energies which they referred to being and thought.

"This accounts for the supposition of a golden age, that era of religion simple and sincere. Then the Divinity walked among men, and all nature was glorified with his presence. Miracle was law, and law was miracle; for all was wonder and worship. \* \* \* The founders of states, the reformers of laws and manners, Moses, Menu, Zoroaster, Solon, Constantine, Mohammed, Charlemagne, Alfred, Washington, derived their greatest force from the religious element. 'God and the right' has been the battle-cry of civilization throughout the world."

The striking example of Constant is brought in with great effect, as illustrating this truth.

"Most instructive, as bearing upon this matter, is the history of Benjamin Constant, who, seduced by the superficial materialism of Voltaire and the Encyclopædists, at first denied the reality and validity of the religious sentiment, and consequently the existence and moral government of God. Of noble and generous impulses, and longing for the emancipation of his own mind and that of his countrymen, from the bondage of error, he embraced, with eagerness, those views of nature and society which promised this result. The dominant faith of continental Europe, associated with tyranny and superstition, seemed the greatest obstacle to its realization, and he sympathized with the powerful attacks made upon religion by some of the most brilliant writers of his time. His mind was too noble and aspiring to bear the burden of doubt. He longed for certainty and freedom. He was compelled, therefore, to undertake a patient and thorough examination of the whole subject. His great work on religion, however, was commenced with a far different aim from that which he actually reached. He intended it, at first, as a contribution to the cause of infidelity. He supposed that he could show, by an appeal to history, that the religious sentiment in man was always the product of a delusive superstition, and that in all its forms it was destructive to the best interests, and especially to the progress, of society. But one after another his prepossessions vanished. As his investigations advanced, he found that religion was a universal and indestructible principle in the nature of man. Thence his inquiries took an entirely different direction, and the issue was, the production of a work which may be regarded as one of the most striking testimonies to the validity and worth of religion. 'My work,' says he, in a

letter to a friend, 'is a singular proof of the remark of Bacon, that a little philosophy leads a man to atheism, but a great deal to religion. It is positively in the profound investigation of facts, in my researches in every quarter, and in struggling with the difficulties without number which they bring against incredulity, that I have found myself forced to return to religious ideas. I have done this most certainly in perfectly good faith; for I have not taken a single retrograde step without cost. Even to this moment all my habits, all my remembrances, are on the side of the skeptical philosophy; and I defend, post after post, every spot of ground which religion gains from me.'

This need, thus expressed by all men, of a "Central Power," leads the author to consider, second, the "Central Principle," the provision alone adapted by God to meet this need; of which men have everywhere had an impressive conception. Citations from the ancient Greeks are given, presenting the indications of a pure primitive faith in one spiritual God. The author here pierces a mine which some have learned to regard as a storehouse of precious treasures; namely, the citations given by the early Christian writers, (who studied in Egypt,) from Greek authors not now extant. It is a mine worthy to be fully and carefully explored. Champollion learned to think the Christian Fathers worth something when he found the key to his hieroglyphic system in Clement. The writers of Oxford are compelling Christian scholars to a scrutiny of those Fathers, on other grounds. From this scrutiny, truth has already gained more than error can gain; and it may gather immeasurably more than it yet has reached. Every new scrutiny of any one of these early Christian writers has given new grounds for trusting in their testimony to matters of *historic fact*; and these may be readily discriminated from their *opinions* as to *religious doctrine*. The following citation may prompt the reader to a further examination of our author.

"The philosophy of Plato, whatever its origin, is but a combination of the Grecian and Oriental minds. The acknowledgment of one Supreme and eternal Deity, by him and others, is not so much a speculation as an intuition, if not a tradition from India or Egypt; perhaps from Judea itself. Be this, however, as it may, the German critics are right when they designate the philosophy of Plato as at once 'speculative' and 'traditional.' He himself demands assent to it, mainly on the ground of its being σοφία θεοπαράδοτος—*God-given wisdom*. \* \* After having quoted the celebrated passage from the *Timæus*, 'that to know the Father and Maker of all is very difficult, nor, having found him, is it safe to tell to all persons,' Justin Martyr (*Cohortatio ad Græcos*, c. 22) adds, 'When Plato had learned these things in Egypt, and had been greatly delighted with what was said concerning the one God, he did not think it safe to mention the name of Moses, a teacher of the one and only God, being in fear of the Areopagus.' (Opera, vol. i., p. 61.) This may be taken for what it is worth; we cite it as curious."

Probably it is more than a mere curiosity.

The progress of deterioration from the primitive religion to gross idolatry, is then sketched. This picture gives a specimen :

“ ‘ Among the Egyptians,’ says Clement, of Alexandria, ‘ you find temples and porticoes, and vestibules and sacred groves ; their halls are surrounded with numberless columns ; the walls are resplendent with foreign stones and beautiful paintings ; the temples are brilliant with gold and silver, and amber and many-colored gems from India and Ethiopia, while the adyta are curtained with gold embroidered hangings ; but if you go into the deep interior of the place, and eagerly seek to see what you suppose will be most worth your attention—the statue which occupies the temple—a priest of dignified aspect, from among those who offer sacrifice in the most holy place, singing a pæan in the Egyptian tongue, lifts the veil a little aside, as if to show the god ; then you find occasion for hearty laughter ; for instead of the god you are seeking, you will find but a cat, a crocodile, a serpent of the country, or some other beast worthy only of some cavern, den, or marsh, rolling upon purple coverlets ! ’ ”

The tendency of the various Eastern systems, Hindooism, Brahminism and Buddhism, is traced ; this statement giving the main result of the chapter :

“ The idea of God’s becoming man, and man’s becoming God, is the mystic circle in which all their thoughts revolve. Nothing is more familiar to their minds than the possibility of divine incarnations, and the consequent possibility of human transformations. Somehow, God and man, the infinite and the finite spirit, must become one.”

In a third chapter, this same subject is pursued, as developed in the system of the Zend-Avesta or that of Confucius. The same early hope, and the same lapse from that primitive hope, are indicated. *Sosiosh*, the promised Redeemer, is to come and restore all things ; but the practical power of the promise fails.

“ How striking an image or shadow of the truth this whole Magian system ! Blended with errors, it yet reminds us of the great and eternal principles recognized in the pure theism of the Scriptures. But losing the proper conception of the one supreme Jehovah, lapsing first into nature-worship, and then into symbol-worship, it serves to prove not only the indestructible religious tendency of man, but his proneness to idolatry, and through idolatry to sin. Mingling with astrology and magic, the religion of Zoroaster became as monstrous and bewildering as the other Oriental superstitions.”

Three successive chapters are next devoted to the development of those opinions and views among men which prepared the race for Christ’s coming. The “ Central Idea, or Christ in Ancient Philosophy,” is first presented. Here the author is recalled again, and with a deeper interest, to the writings of the early Christian Fathers, who knew far more than we can know, of the direct testimony of the ancient Greek phi-



losophers to man's need of a Redeemer like Christ. Clement says:

"For God is, indeed, the cause of all good things, of some preëminently and directly, as of the Old and New Testaments; of others indirectly, by means of reason and argument; as philosophy, which he probably gave to the Greeks before the Lord himself came, in order to call them also to his service. For philosophy acted the part of a schoolmaster to the Greeks, as the law of Moses did to the Jews, for the purpose of bringing men to Christ, and thus preparing the way for such as were to be advanced by him to perfection."

Our author goes, however, to Plato, Plutarch and Philo themselves; comparing the views of Grecian, Jewish and Christian Platonists, as to the "Logos," the Word of God. He takes us to the sandy beach of Alexandria, where the aged Christian falls in with young Justin, in his walk, and through Plato leads him to Christ, by this argument:

"The knowledge of God, the highest object of all, and especially of Platonic speculation, could never be acquired by an empirical or formal method, or by discursive contemplation, like music, arithmetic, or astronomy. He proved that God himself must teach us, through some divine medium, to which philosophy could make no pretensions. Reason, indeed, might ascertain the truth of the divine existence, and of moral principles; but could not behold the essence of God. Besides, according to a postulate of the Platonic philosophy itself, only the pure and righteous can attain to the actual vision of God; so that the reason or intellect plays but a subordinate part. 'The pure in heart shall see God.'"

The author concludes this chapter with the following striking passages from Plato:

"It may be concluded, then, that ancient philosophy was a longing and a preparation for Christ. 'For it appears to me,' said Simmias, in *Phædo*, addressing himself to Socrates, who concedes the correctness of the statement, 'that to know them (the truths pertaining to the soul and its destiny) clearly in the present life, is either impossible or very difficult: on the other hand, not to test what has been said of them in every possible way, to investigate the whole matter, and exhaust upon it every effort, is the part of a very weak man. For we ought, in respect to these things, either to learn from others how they stand, or to discover them for ourselves; or if both these are impossible, then taking the best of human reasonings, that which appears the best supported, and embarking on that, as one who risks himself upon a raft, so to sail through life; unless one could be carried more safely, or with less risk, on a surer conveyance, or some DIVINE (Logos) REASON.'

"Hence, also, in the *Second Alcibiades*, we have the still more remarkable declaration, 'That we must wait patiently until some one, either a god, or some inspired man, teach us our moral and religious duties, and, as Pallas in Homer did to Diomed, remove the darkness from our eyes.'"

In two graphically written chapters, the "Central Race" is now made to pass before us, presenting "Christ among the Hebrews;" or the preparation going on through that race, by

which the world might welcome Christ when he should come. The following fragmentary quotations give a specimen of the argument, and of the execution of this part of the volume:

"If, then, we find in the Hebrew people the center of a pure religion for ages, it will not be a matter of surprise; for if we study them thoroughly, we shall find that, in early times at least, they had the qualifications necessary for this purpose. Or if this be denied them, as an original gift of nature, it will be allowed that they were disciplined for this end, and so successfully, that they actually succeeded in maintaining a pure and lofty Theism, and transmitting it to modern times."

"The physical or geographical position of the holy people corresponds to their character and destiny. They were planted in a goodly land, in a singularly protected but fertile heritage among the mountains, with Asia on the one side, and Europe on the other, quite near to Egypt and Ethiopia, and not far from Greece and Rome; with rivers, roads, and seas around them, sufficient, when the time came, to link them with the commercial, political, and religious destiny of the world."

"For the same end, they were made to pass through a severe and peculiar discipline, until their idolatrous tendency was completely burned out, and the whole nation became as much distinguished for their hatred of idolatry, as, in former times, for their strange proclivity to this very sin."

"The most inveterate skeptic, at all familiar with the annals of the past, must allow that one of the great purposes served by this old Hebrew stock, was the preparation of the world for the Messiah, and his actual advent, in the fullness of the times, from the very bosom of the race that rejected him as their king. Strange that they should reject him, and yet give him to the world. Yet such is the actual fact. So that they and all other nations have been 'as clay in the hands of the potter,' for the production of this sublime result. Let the rationale of the thing be as it may in the view of speculative minds, the hand of God is visible in the whole history of the Jews, and of the neighboring nations, who actually do homage to this politically insignificant race; the consequence of which is not only a Messiah, but a pure and perfect religion, a new era in history, a new power in the heart of society, a new life in the soul of man. Great is Rome, on account of her colossal power, complete organization, martial energy, and legal force. Great also is Greece, greater even than Rome, from the breadth and grandeur of her philosophic thought, and, above all, from the exquisite beauty of her poetry and art. The power of law, and the grace of form, are represented by these, the most highly cultivated of all the ancient nations; but all this, as even the merest tyro knows, has been drawn into the Christian civilization. Blending with the idea of the divine, and the hope of a glorious immortality, and especially the spirit of universal charity, the purest product of faith, all that is really valuable in ancient civilization has been perpetuated through Christ, and not only so, but sublimed to higher use. Law now is recognized as having its seat in the bosom of God, and beauty shines upon us, radiant and immortal, from the face of Jesus. Both are discovered to us as eternal powers."

"We are not, then, to judge of Judaism by its unsightly root, or its rough and prickly rind; not by the accidental circumstances with which it was environed, or the stormy changes through which it passed, and by which it was developed; not by the faults of its early members, or the crimes of those who succeeded them; above all, we are not to judge of it by the obvious imperfections in legislation and social life, for a season permitted, or rather overlooked, by Jehovah, in order to be finally corrected or entirely extinguished; but by its interior spirit, its elemental powers, its grand spiritual truths—God and the soul, the union of the human and divine, and the final marriage of heaven

and earth by the mediation of a divine Messiah—in a word, by the glorious flower evolved through spiritual forces from its bosom, expanding in the fair sunlight, and filling the whole earth with its heavenly aroma.”

“As a people, whatever their faults and aberrations, the old Hebrews lived under the government of the one eternal God, ‘the God of the whole earth,’ a practical theocracy, or rather divine commonwealth, and longed for the coming of the Messiah. Amid all their corruptions and dispersions, this was the polar star of their history, their cloud by day and pillar of fire by night. Among the hills of Canaan; on the banks of the sacred Nile; in the beautiful Damascus; by the ancient Euphrates, where they hung their harps on the willows; in Antioch and Jerusalem; in Babylon and Alexandria; in Corinth, and in Rome; wherever, indeed, they were scattered in later years, this was the ‘consolation of Israel.’ Never did this heaven-inspired hope forsake them. In the strange vicissitudes of their history, and even in their deepest debasement, cured forever of their idolatrous tendencies, severed completely by fire and sword, by famine and privation, by spiritual discipline and providential dealing, from the corrupted mass of heathenism then enveloping the globe, and thus preserved, as the ark of truth and hope amid the sullen waves, they never lost the idea of one supreme Jehovah, or the hope of the coming Messiah, who should set up an everlasting empire of righteousness and peace.

“That which in other nations was dimly and imperfectly apprehended, associated with error and idolatry, or taught only to the select few as an esoteric doctrine, or a mere philosophical speculation, was the common heritage of this singular people, obviously under the inspiration and guidance of the Almighty.”

We remark two little points in these chapters indicating an important principle. The *history of Scripture interpretation* even, is sometimes valuable. Our author can not be driven by the shallow pretense of professed modern Hebraists, to admit that Job spoke not of *Christ* as his “Redeemer.” Paul’s citation of the historical tradition about Jannes and Jambres, so strikingly confirmed by Pliny and Apuleius, brings also again to view the fact that historical tradition as to facts in the Old and New Testament history, is as authentic, and should be as much valued as the historical traditions found in any book, age or land.

“The Fulness of Time,” is the chapter naturally following those on the *preparation*. The decaying power of the old religious systems of Greece and Rome received from the East, failing to meet the demands of a people of active mind, though they have maintained their hold on the passive Oriental; the consequent unbridled license given to human appetites and passions, whose loathsome exhibitions have been preserved by providence to instruct us, covered but not obliterated under the ashes of buried Pompeii; the practical skepticism which was almost universally prevalent; the fact, indeed, that the world had *no* religion when Christ came, is traced in the writings of Roman moralists and poets. The utter degeneracy of the Jews under Herod, the Idumean, the dead formality of their religious ceremonies, the savage fa-



naticism of their bigotry, are detailed. Thus the whole world was ready for Christ.

"The Advent" now approaches. Silently and gradually, now, as in all its former progress of preparation, the manifestation of God in man is made. His birth from the Virgin stamps him as the "Holy Child" Jesus; and God's thus becoming incarnate brings to view the fact thus stated that "the true tabernacle of God is not in nature so much as in man." Here the rationalist perversion of a fact unquestionable and of a truth most consistent, though like all truth mysterious, is met on various grounds. From the author's argument we select the following:

"Every man coming into the world, by birth, comes into it just as Jesus did; and the only difference between them is, that the one comes as a spirit finite and feeble, because created and dependent, the other as a spirit infinite and immortal, because uncreated and divine. Besides, that spirit of ours, made visible in human form, though dependent and limited, is vastly more than the body; it is, so to speak, of grander dimensions, of more stupendous powers. And yet, there it gleams through its narrow dwelling, there it loves, and acts, grows and expands in its fleshly tabernacle, from which, by and by, sublimated and glorified by the change which men call death, it will pass, once more, into the spiritual and immortal state.

"Why, then, should it be thought a thing incredible that the Divinity should become incarnate, that the eternal Spirit should take up his dwelling, and perform his high work for humanity, in the limited, but fitting form of the man Jesus Christ? Nay, is not this the most natural, the most credible thing in the universe? What were a body without a soul? and what were Christ without the indwelling God? What, on the other hand, were the soul to us without the body; and what to us even the invisible God, without the manifestation of himself in the man Jesus Christ? We might have known him dimly and distantly, as the heathen know him, but never as we now know him, the Father, the Friend, the Redeemer of us all."

"The Discipline," Christ's obscure and gradual growth to mature manhood, succeeds. The Apocryphal Gospel of Christ's boyhood is proved apocryphal. The main question of interest discussed is, "How and when was Christ educated?" This gives occasion for noticing the rationalist theories on this point, and for a sketch of the Alexandrian school, the sects of the Pharisees and Sadducees, and the more obscure history of the Essenes, who claimed the denomination *philosophers*, among the Jews. The vital contrast between Christ and the Essene is thus sketched:

"Christ was no Essene—no monk, or ascetic—for he mingled freely in society; approved of marriage, sanctioning it by his presence at the marriage in Cana of Galilee; partook of ordinary food and drink; so much so, that his enemies charged him, falsely enough to be sure, but with an apparent plausibility, with being "a gluttonous man, a wine-bibber, a friend of publicans and sinners." His system is not allegorical, or mystical, in the technical sense of

these terms; neither is it narrow, monkish, and exclusive; but all-comprehensive, practical, social, and free—a religion for man in all the relations of life and society. Like that of the Essenes, his kingdom is not of this world; but, unlike theirs, it has no tones provincial—no peculiar garb—no strange Shibboleth, or oath—no secret notions and usages—no worship of angels, or despising of the body—no superstitious reverence of the night—no worship of the sun or stars—no castes, or orders—no dread of society, or of common every-day duties. Like theirs, the church of the first ages often had a community of goods, and took special care of the poor, the sick, the sorrowful, the dying; but, unlike the Essenic fraternity, it was composed of all ranks and conditions of men, and went forth among the unregenerate and outcast, preaching a free gospel, and urging them to press, without hesitation, into the fold of the Redeemer. Like the Essenes, the primitive Christians, following Christ, abandoned the distinctions and vanities of the world, despised suffering and death, and were preëminently distinguished for their justice, veracity, hospitality and fortitude; but, unlike them, were actuated by a burning zeal for the spread of the truth, and the salvation of the heathen. While the Essenes shut themselves up in their secluded settlements, the Christians went everywhere preaching the word, and diffusing among men the blessings of salvation."

Every Christian, doubtless, will echo as truth, this conclusion: "Christ, even in the commencement of his career, was altogether peculiar and original. He does not even seem to belong to his age. Who thinks of him as a Jew at all?"

Then follows "The Inauguration, or John the Baptist," in which the preaching of John, the baptism of Christ, and John's testimony to Christ's divine character, are considered; giving a harmonious solving of the difficulties which, at this point, some find in the gospel writers. Controverted points here are merely stated, without argument, or even an allusion to any controversy. A simple statement of manifest truth is better than a boastful claim to superior consistency. Certainly it does more good. Arresting now the progress of his theme, the author pauses to discuss a *principle*, important to be established before proceeding further. "The Mythic Theory" is discussed. The leading points of that analysis of the gospel histories which treats them as myths, like to the fabulous legends of ages prior to authentic history, are concisely stated. The incredibleness of the idea that four men should have thought themselves writing true history, when they were writing mere fables; the impossibility that they should have alike drawn a character entirely free from the prejudices of this, as well as of their own age, and so perfect that now it is beyond the conception of human imagination—these points are well presented. The author remarks that "among his own countrymen even, the theory of Strauss is now regarded as exploded." There is a more than human wisdom in that inspired maxim, "They that take the sword shall perish with the sword." Men who in youth so aspire to

gain notoriety as originals, that this ambition rides over the heart's inextinguishable conviction of the certainty and the importance of the truth, will find enough others like themselves who, in their unsparing ambition, will be ready to batter down any other man's air castles in order to build one of their own upon its ruins. Mythic theorizers may be left alone to destroy each other. This criticism, however, occurs to us as to the place the author gives this chapter. As the work is designed to be a general one, taking up progressively the parts and scenes of one great drama, would not the scope of the argument be better preserved if this chapter were made part of another?

The two great parts of Christ's employ during his ministry, His "Teaching" and His "Miracles," are each the subject of a chapter. In the first many excellent points are brought to view and grouped. The analysis of this subject is the most difficult probably, and the compass to which his work had expanded, perhaps led the author to a brevity which has marred the fullness of his picture. The view Christ took of his own *death*, and of its *efficacy*, particularly in his last conversations with his disciples, if elaborated with that care of which Dr. Turnbull is so capable, would add greatly to the richness of this vitally important part of his work. True, the sources of such an analysis we have in the familiar New Testament records themselves; but our minds need a guide who has time and skill to arrange our impressions for us.

The chapter on "Miracles" has none of this deficiency. It is a philosophical exhibition of the true theory of supernatural agency, and an adequate reply to the five forms of opposition which has been arrayed against miracles, namely, their denial by Atheism, Materialism, Pantheism, their perversion by the Mythic theory, and Hume's objection from experience. The chapter must be read to be appreciated.

The remainder of the volume is designed to present "Christ in History," after his appearance among men. It would be delightful to trace through this portion of the testimony of human nature to the need and excellence of Christ. For, unlike the ages preceding, in "the last times," in the ages since Christ, it is not the longing search for an unknown Redeemer, showing the *need* of Christ, but it is the struggle, the intense eagerness, the triumphant victory seen in human nature, when meeting with Christ revealed, showing the divine *excellence* of Jesus and his religion. No one can even glance over the four chapters on Christ in the "Primitive Church," in the "Middle Ages," in the "Reformation," and in "Modern Society," without seeing that Gibbon and other minds



like his have gained no conception of the power of Christianity, to whose glory they shut their eyes. Every Christian has faults at which a caviler may stumble; but the hidden life of Christ in his heart may not be seen. So in the Church of Christ in the Primitive, Middle and Modern Eras, all the darkness Gibbon saw may be traced; but the essence of Christianity, the moral power by which in every age it has conquered the best minds of every people where it has gone, most of all that quenchless energy which made its true spirit revive and break out in the Reformation, and gradually advance to all its primitive glory of moral power, as seen in our land and in modern missions, this proves it *the* religion of God; totally unlike every other system, which, after its day, has declined and never risen again.

Here arises an important point in this great work, worthy of special notice. Just after the first period of the development of "Christ in History," after Christ's coming, intervenes one which we trust may become the subject of an added chapter in a second edition of Dr. Turnbull's work. About 600 years after Christ's religion had begun to spread like leaven through the world, Muhammed devised a system most admirably adjusted by the Christian truth it contained, and the indulgence of worldly and fleshly passions and appetites it allowed, to fascinate men who were convinced of the truth of Christianity, and yet were wedded to their love of the world, especially at a time when Christian hierarchies had done this same thing before him, and the religion of both the Eastern and Western Churches in nearly all its branches, was a compromise between real Christianity, and the heathenism which Christian politicians wished to conciliate so as to court an alliance with it. There was no acknowledgment in reference to the excellence of Christ and his teachings, which Muhammed was not eager to make. He found Christ in the Old Testament, and declared him the greatest in that line of prophets, of which Noah, Abraham and Moses formed links. Continually in the Koran, he appeals to Jesus and his teachings. He taught his followers always when they spoke of him to use the Bible "*Essaidnah el-Messiah, Our Lord the Anointed.*" He avowed his miraculous and divine conception, and his birth from a virgin humanly immaculate. He acknowledged his miracles superhuman; and the Muhammedan in Palestine speaks of them now, and points to the spots where they were wrought, with as much confidence as we speak of the history of Washington, and of the scenes of his acts. He declares that Christ was the moral, the religious *teacher*, for individual man. Finally, he states that Christ

impressing his own physical image on the man who bore his cross, ascended in spirit to heaven, leaving that man to be crucified in his stead; an effort, manifestly, to escape the one fact of Christ's actual death for man, which proves his Divinity, his atoning sacrifice as a propitiation for our sins, and which Muhammed knew was the vital element of that true religion of Jesus, alone to be feared in its conflict with his own system. Here is the importance of this testimony of Muhammed and of Muhammedanism to "Christ in History."

The longing for a Redeemer, the almost forecasting of what his character must be which Dr. Turnbull has traced as pervading the whole East, and all its forms of religion, had been *confirmed* by Christ's real appearance, and the authenticated history of the New Testament everywhere scattered. Of this we have no conception in this distant new world, as it even now exists almost in every nation of the three continents of the Old World. The coming of the wise men of the East, from Central Asia, to hail the new born Christ, the deep longing after him, seen in the Ethiopian eunuch from Central Africa, reading the prophecies of Christ, we can not in this land comprehend. Muhammed could comprehend it; and his effort to gain the moral influence of it as a prop for his own ambitious scheme, is perhaps the strongest testimonial of history to Christ as "God manifest in flesh to take away the sin of the world."

Another book recently from the press of Gould & Lincoln, claims a subordinate notice here. The "Religions of the World, in their Relations to Christianity," is a series of eight lectures, called forth by the provision of the will of Robert Boyle, who, in 1691, left an annuity for this purpose: "That eight sermons should be preached each year, in London, for proving the Christian Religion against notorious Infidels, to wit, Atheists, Theists, Pagans, Jews and Muhammedans." In the winter of 1845-6, Mr. Maurice was the appointed preacher of the year. His aim contemplated this immediate practical end; to analyze the religious systems in the East, with which Christian missions come directly in contact; and, by showing their relations to Christianity, both adverse and confirmative, to prepare the missionary successfully to meet them. The three systems specially examined are the Muhammedan, Hindoo and Budhist, which are the prevailing religions of all Asia. In analyzing these prevailing systems, the author finds occasion to notice briefly the antagonistic, but less prevalent systems, which the manifest errors and imperfections of their rivals have called forth from thinking minds. He also devotes the last of his first four

lectures to a brief glance at the old systems which have met and have modified or have been modified by each of these yet dominant religions; including in this survey the Old Persian, the Egyptian, the Greek, the Roman and the Gothic systems, now long passed.

The temporary power, and the certain final powerlessness of Muhammedanism, after an admirable analysis, is stated in these sentences :

"Hence it has been proved that Mahometanism can only thrive when it is aiming at conquest. Why? Because it is the proclamation of a mere Sovereign, who employs men to declare the fact that he is a sovereign, and to enforce it upon the world. It is not the proclamation of a moral Being who designs to raise his creatures out of their sensual and natural degradation; who reveals to them not merely that He is, but *what* He is, why he has created them, what they have to do with Him. Unless this mighty chasm in the Mahometan doctrine can be filled up, it must wither day by day." [P. 50.]

The distinctive idea of the Hindoo system is thus expressed:

"The first principle of Mahometanism would be violated if he (the dervish) aspired to be himself divine. Here, on the contrary, the priest, the student, the beholder, is judge, lawgiver, everything. The God is an Intelligence, not a Will, himself a higher priest, a more glorious student, a more perfect contemplator."

The practical moral weakness of the Hindoo faith is thus stated; and it is a statement which the rationalist of our day would do well to ponder.

"I ask nothing more than the Hindoo system and the Hindoo life as evidence that there is in man that which demands a revelation, that there is *not* that in him which makes the revelation. I ask no clearer proof of the fact, that, whenever the religious feeling or instinct in man works freely, without an historical revelation, it must be yet a system of priestcraft. It must be satisfied by God, or be overlaid by man, or be stifled altogether." [P. 76.]

The main difference between this last and the Buddhist system, the author takes to be this; and his view, he thinks, will reconcile all the conflicting views entertained by western students, of that religion. The word Budha means Intelligence; and "That man ought to worship pure Intelligence must have been the first proclamation of the original Buddhists." The deduction of *thinking* men, (not of the unreflecting people,) must be, that "no caste of priests was necessary for such a worship." Hence, from the first, these two systems have co-existed in India in this form; there have been "two sets of men," one composing an hereditary order of priests, the other of sages or devotees."

Of all these modern systems, and of their ancient prototypes, the author concludes :



"These different faiths, which exercise a dominion over so large a portion of the Universe, claim something to satisfy, something to unite them. Not one of them contains the solution of the difficulties which it has raised; each testifies that there is a chasm which the other seems meant to fill up, but it remains a chasm still."

The four closing lectures show how Christianity does fill this chasm in each. Much that is admirable in the analysis of principles, may be found by the Christian missionary and preacher, and by the private disciple of Jesus. Especially instructive is that which relates to the nice distinctions which must be made in meeting men who, like the gospel Christian, admit that there is one perfect spiritual God, and that men must be born again to be fitted for his society. Some faults, some blemishes, the necessary results of a church and state system, must be eliminated from this, in many respects, excellent treatise. What American Christian sees not this one-sided weakness of even the best minds when he reads such a work as that of "Whately's Kingdom of Christ?" We are not surprised, though we regret, to find such things as these. "A truth common to Christianity and Muhammedanism, (as well as Judaism,) is *this*, that kings are *covenant kings*, reigning in the name of the Lord, as much as the kings of Judah had ever done." (P. 158.) A truth common to Hindooism and Christianity is, that "a set of ministers who shall represent the spiritual glory and privileges of the whole body, shall be instruments in overcoming the low and grovelling propensities of its members." (P. 187.) The contrast between Buddhism, the necessary complement of Brahminism breaking away from and casting off what it needed to fill up its own deficiency, and Christianity, the complement of Judaism, *retaining* the true that was in its predecessor, finds a glorious illustration in the universal Christian observance of "Whitsuntide," which has its type in the Pentecost. It is hard to imagine that it is the same pen which is writing, when we come in the last sermon to these comprehensive, practical views, so impressively urged:

"You say that Islamism has not fallen before the Cross. No, but Islamism has become one of God's witnesses for the Cross, when those who pretended to bear it had really changed it for another standard. You say that Hindooism stands undisturbed by the presence of a triumphant Christian nation. Yes, for Hindooism has been wanted to teach this nation what it is very nearly forgetting itself, very nearly forcing others to forget, that Christianity is not a dream or a lie." [P. 251.]

It will be at once seen that the books of Dr. Turnbull and Mr. Maurice are entirely distinct, both in their field and in the

method of its examination. The former is general in its design, and comprehensive in its execution; the latter is specific and limited in its object, and even in the field which it examines, it has one point for which to cull its gatherings. It would have improved in one point, Dr. Turnbull's book, had he seen Mr. Maurice's before he completed his volume; or rather had he been led into that one field which is prominent in Mr. Maurice's view. Everything in this latter book goes to confirm the views of Dr. Turnbull, in the particular points where the same field is examined. The latter should be read as a subsidiary contribution to the former.

In justice to the author and the reading public, we notice a peculiarity in the style of this work, which might easily be corrected. The studies of Dr. Turnbull have led him to commune much with German minds. Insensibly, in common with us all who have favorite studies, the wry neck of our admired Alexander grows into our constitution. In the extended introductory portions of his chapters, there is an amplitude, an exuberance of illustration, and in the progress of the work, an occasional use of Germanized words and expressions, such as "standpoint," and the like, which are in the way of a just appreciation of the grand and comprehensive analysis of truth, whose chain they seem to interrupt and to clog. Into this, in the opinion of some at least, with whom the writer of this article has been conversant, the very best religious writers, who are the Alexanders among us, and whom we would see spotless, have unconsciously been drawn.\*

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#### ART. IX.—MICHAUD'S HISTORY OF THE CRUSADES.

*The History of the Crusades.* By JOSEPH FRANCOIS MICHAUD. Translated from the French, by W. ROBSON. 3 vols. New York: Redfield. 1853.

THE Principle illustrated by the Crusades is Paul's statement that "*bodily exercise profiteth little*;" that truth and

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\* The author of this article is here pleased to say some pleasant things to soften this piece of honest criticism, but these have been stricken out, as of less value than the criticism itself. The article has been printed in the Review only because it was little more than an analysis of the work referred to, and a clear exposition of the importance of the subject. R. T.

righteousness are not to be promoted either in the nation or the individual by physical acts. The Lesson they impress is that Christians can maintain true religion in their own hearts and spread it among the nations only while they possess the "truth and grace" which filled their Master, and while they employ for conquest only "the sword of the Spirit, which is the Word of God."

Michaud's History is perhaps the fullest and most reliable record of the facts in the Crusades, now within the reach of the English reader. It is not the work of a philosophic historian strictly, who generalizes facts and deduces principles for his readers. It is, however, an admirable compend of materials for the student of the History of the Middle Ages; while it is more especially a fascinating panoramic portraiture of those most brilliant feats of heroism which made two centuries one continued drama.

The very name "Crusades" is indicative of the principle that lay at their foundation. Those who enlisted in these expeditions were called "*cruciferi*," cross bearers; being distinguished by a cross of red cloth sewed on the right shoulder of their coats. The object of the expeditions was to obtain possession of the cross on which Christ was supposed to have suffered, and to hold the places hallowed at his crucifixion. The great text of the preachers of the Crusades, echoed with thrilling fervor throughout Europe, was, "*Qui non accipit crucem suam, et sequitur me, non est mei dignus*;" "Whoever does not take his cross and follow me is not worthy of me."

There was in the Old Testament, it was supposed, ground for this material view of Christ's words. The ancient people of God came up harnessed, out of Egypt; and by force of arms they wrested that same Canaan, with its Holy City, from the impious race then holding them. Throughout the whole history, moreover, of the most approved servants of God, such as David, the principle found place, 'that might may maintain right, that spiritual religion may be extended by the sword.'

There was, doubtless, indicated in the Old Testament, an eternal law of right and duty, whose limit the spirit of the Crusaders, unable to "distinguish things that differed," failed to perceive. From the days of outcast Israel to those of our Pilgrim fathers, a homeless people, seeking an asylum, have a right to possess themselves of lands, either untenanted, or held in mere nominal claim unimproved by intractable tribes; and none the less have they this right who wish to serve that God whose the earth is, and who has given no portion of it



in fee-simple to his creatures who may abuse his loan. But how different a thing it was when the Crusaders left an ample, and even preferred home, merely to hold the tomb of a leader, fallen on distant soil! Self-defense, moreover, from the wars of David to those of our patriot ancestors, is not only a law of nature, but a Christian duty. If society should defend itself from injurious citizens, even by arms, and at the cost of life, so should it resist foreign aggressors. With the same weapons which are brought against them, Christian people may oppose injustice and wrong; a principle from which neither Israelite, Waldensian, Huguenot, Covenanter, or American Christian has dissented, when the case has become a crisis for action, not a theory for mere speculation. But how different this from an aggressive war, for distant, foreign conquest, and to spread the power of Christ's religion!

The spirit of the Crusades stands, indeed, in direct opposition to that of the Gospel. "The kingdom of God is righteousness, peace and joy in the Holy Ghost;" not the spirit of rapine and of war, and joy in the holy sepulchre. "My kingdom," said Christ, "is not of this world; else would my servants *fight*." The "red cross of St. John" is not mentioned in either the gospels or epistles of that beloved disciple whose name it bears. Paul, in his many visits to Jerusalem, when a mob of unbelieving Jews seized, and a band of sacrilegious, domineering Romans bound and scourged him, did not go away to preach a crusade against the impious possessors of the Holy City. On the other hand, it was John who was most impressed with those words of Christ just quoted; and Paul wrote, "The weapons of our warfare are *not carnal*, but mighty *through God* to the pulling down of strongholds." It was rather the forgetfulness of the Gospel spirit, and the perversion of its precepts, which for ages had been growing in the Christian world, that caused the Crusades. It was the result of that compromise between Christianity and heathenism, to court worldly favor; that sensualizing of spiritual duty, so that ambitious men of the world might be enrolled in the Christian ranks: it was this process, going on until the little corrupt leaven had tainted the whole mass, which made the ferment of the crusading spirit pervade at once all Christendom.

Let us trace now in Michaud's volumes, the general outline of those expeditions; marking the illustration they constantly give of this principle. His pages are like those of leading historians in every age, whose works live; they are the work of thorough research, combined with that graphic

picturing which enthusiasm inspires. Months and years have been devoted to the study of the original sources of information; to the chronicles of the Crusaders themselves, and of their Saracen opposers, compiled in many a different age and language; and these authorities are constantly cited in the margin. But the salient spirit of the ready writer, unencumbered by the lumber of detail, holds in clear view the chief features of the entire history; and with the skill and the glow of an artist, he weaves them into an ever varied series of enchanting pictures. He leaves each student of his volumes, for himself to trace the one great idea which runs through the entire history, and to mark the one fatal error, which over and over again caused all this brilliance to burst and disappear like a bubble, while for 200 years the best of Europe's young men were dashed like foam on an impassable, impenetrable shore, never learning the secret of their failure.

Not long after the apostle's day, as a part of the religion of "bodily exercise" which began to prevail, pilgrimages to the Sepulchre of Christ became attractive and meritorious. Origen set the example in the second century after Christ; and in the fourth, Jerome mentions that numbers flocked to Jerusalem, even from "India, Ethiopia and Britannia."

These pilgrimages, so long as the Roman power in the East was maintained, were accompanied with little hazard. But when the religion of Mohammed, spread by the sword, had swept over all Western Asia, the Christian pilgrim to Jerusalem met difficulties and dangers in his way. With liberal policy, the earlier followers of the prophet, like their leader in the Koran, courted the adherents of the Christian faith, whom they could not convert; and they did all in their power to protect and encourage the pious devotees, who were so many hostages from European nations, as well as so many profitable contributors to their revenues. When, however, the harsher Turkish race gained supremacy, who adopted the religion of Mohammed only from policy, and with whom there was no link of sympathy to Western nations, the lot of Christian pilgrims to the Holy City became most trying and perilous. Not many years thus passed ere the spirit of war-like resistance became wide-spread in Western Europe; and the fervid harangues of Peter the Hermit, kindled a fire of enthusiasm for crusading, which many generations could not extinguish.

It was the sentiment that religion consists in "bodily exercise," not in "faith which works by love, and purifies the heart," that gave tone to the Crusaders' rally cry; and every-

thing in the progress of their expeditions showed that in their hearts there was no spiritual reign of the truth of Christ. The first motley host, led by Peter the Hermit, followed by Godfrey, Tancred, Raymond, and other military leaders, with more disciplined forces, was animated by the bitter spirit of hate and bloodthirst which belonged to Cain the murderer, not to Abel the martyr. Turks, Jews, and even fellow-Christians in Hungary and Greece—whoever opposed them in their course—were alike objects of their malice and slaughter. And when their end was gained, and Godfrey reigned in the City of David, over the enthusiastic and triumphant Christian armies; when Tancred had performed such deeds of heroism as have left a halo of romance all about the mountains which are around Jerusalem, and the whole Christian world were almost insane with the ecstasy of a wild, religious enthusiasm; even then misfortune thickened upon them, defeat sullied their arms, and a bloody retreat from all their conquest followed; *because* the Christian chiefs quarreled among themselves, and the head of the Eastern Church, fearful of the supremacy of the Western, plotted with their enemies against his rivals.

The new Christian sway of Jerusalem being thus threatened, a *second* Crusade was proclaimed. Braver men never lived than Conrad, and Baldwin, and Louis, who were at the head of the invading armies. But, far less impeded by their enemies, the Turks, than by their intriguing Greek rivals, these leaders all failed, and their brilliant hosts were swept away.

The *third* Crusade soon followed; but the lesson was not learned. The great Saladin had now arisen; and the experience of the past had taught the arts of war and the power of discipline to the before rude Turks. Yet the trained and thoroughly equipped bands of steel-clad warriors from the West, were yet more an advance upon the first undisciplined horde led by Peter the Hermit. A third time it was the Christians' ignorance and destitution of the first principles of their own religion, which wrought their defeat. Guy rebelled against Baldwin; Conrad was a traitor to his fellow-leaders; and Philip and Richard could not brook each other's superiority. The siege of Acre wasted their strength, terrible though the carnage proved, less than jealousy. Jerusalem was never even reached by the best marshaled armament ever sent against it. Surely Christ did not own such soldiers in his cause.

When the *fourth* Crusade is in progress, even more marked is this characteristic for worldliness. The Hospitallers and



Templars share something of the old enthusiasm of their predecessors, but Henry of Germany can nowhere disguise his mere personal ambition, and his followers have not even the interest of their leader. No wonder the little fortress of Jaffa put an impassable barrier in their way, and Jerusalem was not approached.

The *fifth* Crusade is instigated by a Pope, Innocent II., through a quarrel with a Christian king, Philip of France. Disaffected barons are at its head. Venice furnishes supplies, much as Judas carried the bag, for what was therein. The Grecian emperor, the Christian rival, is first the object of attack, till he is dethroned. Then the Venitians and French are in conflict; Jerusalem is forgotten; and the sack of Constantinople, the seat of Eastern Christianity, is the consummation of this expedition, which was a mere scheme for Roman supremacy. The plot thickens; the ruling spirit is more revealed; and it is that very ambition which from that day to this has troubled the councils of the Turkish court; these two old rivals being yet contenders for supremacy at Christ's sepulchre. Let them contend; and meanwhile Christ's *true* followers will make the world *His* kingdom.

The *sixth* Crusade follows, and it does seem as if the successive scenes were like the opening vials of John's revelation. That same Pope, the instigator of the previous Crusade, mad with disappointed ambition, becomes more arrogant and hardy. The promise of a wife, the queen of Jerusalem, purchases for him as a tool, bold John of Brienne. He sacks old Acre, and invades Egypt, but does not reach his promised bride. Meanwhile, the Reformation begins to dawn; the darkness contrasts so palpably with the light that the wakeful watchmen on the Alpine heights, the Waldenses, can not longer rest. The *enemy* has too plainly assumed the garb of Christ; and he it is that has mounted the seat of temporal power, which Jesus ever rejected. All Europe becomes one mad-house, so insane is the enthusiasm. Children catch the infection, and an army of 50,000 boys, despite parental remonstrances, is gathered from Germany, France and Switzerland, to wander and suffer until they end life in death or captivity. Demented and lewd females, are witches stirring the seething caldron of public ferment. Behind all, Pope *Innocent* is the demon keeping all the springs of the movement taught and tense. To show that "*gain*," not "*godliness*," prompted the expedition, rich Egypt, not impoverished though hallowed Palestine, was the land invaded. To make manifest the bitter spirit working at home, the feud

of the Guelphs and Ghibellines, not yet forgotten, arose; the relentless persecution of Protestantism raged; and Catholic emperors cursed, and were cursed by, infallible Popes. Meanwhile, the *blessing* Christian arms brought to Palestine was, that it became the battle-field of factious leaders; and the *aid* given to Christian pilgrims was, that they must run the gauntlet between contending lines of their own defenders.

The *seventh* Crusade is, if possible, a vial of wrath more dire than its predecessor. The conquest of Ghengis Khan and the Tartars, gave ostensible grounds for its proclamation. Pious Louis, animated by the vows of his severe sickness, is a fit tool for papal ambition. Religious enthusiasm makes his deeds of heroism almost superhuman; but Egypt is his first object of conquest, and failure is the result. Ransomed from captivity, and landed at Acre, all his pious zeal can accomplish nothing toward the conquest of Palestine. On the other hand, his mission of pious ecclesiastics into Tartary, bringing to the view of the Christian world Central Asia, as a field where the gospel of Christ (not Christian arms) should be carried, seems the dawn of the day we now behold, when Christian duty should be better understood.

The *eighth* Crusade is led by that same pious Louis, and is characterized by that more Christian spirit which prepared the way for the cessation of Christian wars. He had fortified, in a spirit of conciliation, many cities in Northern Palestine, but the mighty power of the Mameluke cavalry from Egypt, gained and held all Palestine in subjection. Louis' new expedition commenced and ended at Tunis, in the north of Africa. His death ended the Crusades, and bequeathed to *his* country specially, among the nations of Europe, the barren title, yet coveted nevertheless, of being the champion of the Western or Roman Church, for the supremacy over the Eastern or Grecian Church, at Jerusalem; an aspiration which, however trivial in appearance, is yet at this moment shaking all Europe, and half Asia and Africa, with a war like the Crusades; ostensibly for Christ's pure religion, really for the ambition "which shall be the greatest."

How manifest, how impressive, how soul-stirring the lesson. In twenty years, a few American missionaries, blessed with the spirit of Christ accompanying his preached gospel, have done more to conquer Mohammedan hostility, and of course Mohammedan arms, than all Europe's armies in 200 years accomplished. English statesmen and ambassadors, with manly frankness, avow this conquest; Russian bigotry and hostility would crush it; Roman intrigue would circumvent it for its own purposes. But, "why do the *heathen* rage, and

the *people* imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel *together* against the Lord and against His Anointed?" It is Jehovah who declares, "*I have set my king on my holy hill of Zion.*" "The kingdom, and the greatness of the kingdom under the whole heaven"—the rule of truth in the hearts of men—"shall be given to the saints of the Most High God." To them who go and preach Christ's gospel, he will yet give Jerusalem and the Holy Land.

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## ART. X.—NOTICES OF NEW PUBLICATIONS.

*A Commentary on the Greek Text of the Epistle of Paul to the Ephesians.* By JOHN EADIE, D. D., LL. D. (London and Glasgow: Richard Griffin & Co. New York: Bangs, Brother & Co. 1854. 8vo, pp. xliv., 466.) We have in the work before us, one of the best specimens of English exegetical research which has recently issued from the press. It illustrates the sense of the apostle not only by a thoroughly critical examination of the Greek text, but also by strict attention to the logical sequence of his thought. Professor Eadie displays a thorough acquaintance with the literature of his subject, from the early church fathers down to the researches of modern German critics. His learning seems to be immense, and he has left nothing untouched having a bearing on the elucidation of the text. But with all his learning, and the apparent unconsciousness with which he displays it, he brings himself within the comprehension of the plain English reader. His work is equally well adapted to the scholar who desires an exhaustive exegetical solution of the Epistle, and the common man who has neither learning nor time for critical inquiries, but who demands a clear, concise and practical unfolding of the apostle's meaning. This is undoubtedly a great merit of the work. It was doubtless with a view to the benefit of the latter class that the author has so often indulged in the reflections with which his work abounds. He ever and anon digresses into reflections in the form of doctrinal or practical remarks. The style of these remarks is sometimes a little verbose, but the remarks themselves are valuable. We must give one or two extracts. The first is from his closing remarks on the expression, "And we were by nature children of wrath."

"It belongs not to the province of interpretation to enter into any illustration of the doctrine expressed or implied in the clause under review. The origin of evil is an inscrutable mystery, and has afforded matter of subtle speculation from Plato down to Kant and Schelling, while in the interval Aquinas bent his keen vision upon the problem, and felt his gaze dazzled and blunted. Ideas of the actual nature of sin naturally modify our conceptions of its moral character, as may be seen in the theories which have been entertained, from those of Manichean dualism and mystic preëxistence, to those of privation, sensuousness, antagonism, and the subtle distinction between formal and real liberty, developed in the hypothesis of Müller. While admitting the scriptural account of the introduction of sin, many have shaped their views of it from the connection in which they place it in reference to divine foreknowledge, and so have sprung up supra-lapsarian and sub-lapsarian hypotheses. Attempts to form a perfect scheme of theodicy, or a full vindication of the Divinity, have occupied many other minds than that of Leibnitz. The relation of the race to its Progenitor has been viewed in various lights, and analogies, physical, political and metaphysical, with theories of Creatianism and Traducianism, have been employed from the days of Augustine and Pelagius, to those of Erasmus and Luther, Calvin and Arminius,

Taylor and President Edwards. Questions about the origin of evil, transmission of depravity, imputation of guilt, federal or representative position on the part of Adam, and physical and spiritual death as elements of the curse, have given rise to long and labored argumentation, because men have looked at them from very different stand-points, and have been influenced in their treatment of the problem by their philosophical conceptions of the divine character, the nature of sin, and that moral freedom and power which belong to responsible humanity. The *modus* may be and is among 'the deep things of God,' but the *res* is palpable, for experience confirms the divine testimony that we are by nature children of wrath." [Pp. 128, 129.]

The other extract which we give as an illustration of Prof. Eadie's style, will serve to show his method of occasional expansion of the apostle's pregnant words. The theme is "The unsearchable riches of Christ."

"The riches of Christ are not simply 'riches of grace,' 'riches of glory,' 'riches of inheritance,' as Pelagius, Grotius and Koppe, are inclined to restrict them, but that treasury of spiritual blessing which is Christ's, so vast that the comprehension of its limits and the exhaustion of its contents are alike impossible. What the apostle wishes to characterize as grand in itself, or in its abundance, adaptation and substantial permanence, he terms 'riches.' The riches of Christ are the true wealth of men and of nations. And those riches are 'unsearchable.' Even the value of the portion already possessed, can not be told by any symbols of enumeration, for such riches can have no adequate exponent or representative. Their source is in eternity, and in a love whose fervor and origin are above our ken, and whose duration shall be for ages of ages beyond compute. Their extent is boundless, for they stretch into infinitude, and the mode in which they have been wrought out reveals a spiritual mechanism whose results astonish and satisfy us, but whose inner springs and movements lie beyond our keenest inspection. And our appropriation of those riches, though it be a matter of consciousness, shrouds itself from our scrutiny, for it indicates the presence of the Divine Spirit in his power—a power exerted upon man, beyond resistance, but without compulsion; and in its mighty and gracious operation, neither wounding his moral freedom nor impinging on his perfect and undeniable responsibility. The latest periods of time shall find these riches unimpaired, and eternity shall behold the same wealth neither worn by use nor dimmed by age, nor yet diminished by the myriads of its happy participants." [Pp. 212, 213.]

DAVIDSON'S *Connexion of Sacred and Profane History*, has been issued from the press of the Carters, New York, in a form which makes it portable, and at a price which brings it within the reach of all. The work embraces a review of the principal events in the world from the close of the Old Testament history till the establishment of Christianity, considered in their bearings on the state of religion. It is a work of established reputation, and we are not disposed to enter upon any criticism of it. It is especially valuable for the light which it throws on the social and political condition of the world at the inauguration of the gospel. Theological students and ministers will find it a great help.

*Theological Essays.* By FREDERICK DENISON MAURICE, M. A., Chaplain of Lincoln's Inn. (New York: Redfield. 1854. 12mo, pp. 369.) We have been far more puzzled with the obscurities of these celebrated essays than startled by any heresies we have been able to detect in them.

There is a vagueness in the greater number of them which quite baffles the effort to understand what the author would be at. There are many striking expressions, many thoughts of great power and significance, many finely wrought spiritual conceptions, but the author seems to have been wanting in a clear apprehension of his great themes. The second essay is on "Sin," a vast and fruitful subject. But Prof. Maurice treats it in a purely subjective sense. It is to the soul "the presence of a dark self." It is "inseparably interwoven with the very fibres of our being," a thing which we "can not get rid of without destroying ourselves." These are nearly all the expressions in the essay which give us any clue to the author's ideas of the nature and relations of sin. What the author has to say on "Inspiration," is not very clear. We scarcely feel authorized to represent his ideas on the subject. He seems to speak not so much of an inspiration by which holy men wrote and spake, as of a present indwelling inspiration, for those who would receive instruction now. We quote the most emphatic and distinct utterance in the essay on this question :

"If any one likes to talk of a *verbal* inspiration, if that phrase conveys some substantial meaning to his mind, by all means let him keep it. He can not go further than I should in calling for a laborious and reverent attention to the very words of Scripture, and denouncing the unreasonable notion that thoughts and words can be separated—that the life which is in one must not penetrate the other. If any one likes to speak of *plenary* inspiration, I would not complain; I object to the inspiration which people talk of, for being too empty, not for being too full. These forms of speech are pretty toys for those who have leisure to play with them, and if they are not made so hard as to do mischief, the use of them should never be checked. But they do not belong to business. They are not for those who are struggling with life and death; such persons want not a plenary inspiration, or a verbal inspiration, but a Book of Life; and they will know they have such a book when you have the courage to tell them that there is a spirit with them who will guide them into the truth of it." [Pp. 260, 261.]

It is the essay on "Eternal Life and Eternal Death" which has earned Mr. Maurice the notoriety which he enjoys as a heretic. There can be no doubt that he disbelieves the eternity of future punishment, though he does not in terms deny it. His position is that the word *aiōnios*, generally rendered "eternal," and "everlasting," when applied to God, life and death, does not denote time or duration, but certain moral qualities. Thus, applied to God, it refers to his righteousness or love. So when used with reference to the future life of the saints, it relates to the possession of that love which constitutes their blessedness, and when used to describe the future state of the wicked, it denotes the absence of that essential love. A more pitiful gloss it is difficult to conceive. This is the same view which he reiterates in his letter to Dr. Jelf, which has been republished in this country by C. S. Francis & Co., New York.

Mr. Maurice is a fine scholar, his sentiments are of the most genial kind, his temperament is poetic, and his soul is truthful to its own convictions. We commend him for his many admirable qualities, but we are far from thinking that these essays will much enhance his reputation as a theological writer.



We may just remark in closing, that Mr. Maurice represents a class in his church. He belongs to the party designated as *Broads*. For a very discriminating review of parties in the English church, see an able article in the *Edinburgh Review*, for October, 1853, attributed to Rev. W. J. Conybeare.

*Homiletics; or the Theory of Preaching.* By A. VINET, D. D. Translated and edited by THOMAS H. SKINNER, D. D. (Chicago: S. C. Griggs. New York: Ivison & Phinney. 1854. 12mo, pp. 524.) The pulpit is by position the central moral force of society. It was intended as the great instrument for the promotion of all good, and the eradication of all wrong among men. It may well be doubted, however, whether, under the present arrangement, it is exercising such an influence as the world has a right to expect from it. Whatever, therefore, contributes to its greater efficiency, is every way to be commended. All that there is of persuasion, and power, and authority in speech, should be combined in the pulpit. Clearness of thought and transparency of method, with all the graces of style and action which affect the imagination and arouse the sympathies of men, and every quality which has a tendency to charm or to win them, should be most earnestly sought by every one who ministers in the sacred pulpit. The style of preaching should always be adapted to the demands of the time. The pulpit must keep pace with other orders of eloquence, or its position in society is gone, and its power is lost.

As a powerful contribution to this great end we cheerfully commend the excellent volume now under notice. The author was well qualified to give instruction on the subject of pulpit eloquence. Here are the most ample directions for the preparation and delivery of sermons. Indeed, the work covers the entire ground of sacred rhetoric so fully that it leaves scarcely anything further to be desired on that subject. The subject is so variously treated and so copiously illustrated, that the student can hardly do better than to confine himself to the rules here laid down. For the purpose of illustrating the author's style, as well as for the purpose of transferring to our pages the following seasonable truths, we make an extract on "Authority" as an element of preaching.

"Authority is, in general, the right to be believed or obeyed, the right to require confidence or obedience. But the word *authority* denotes also the consciousness and exercise of this right; and in this sense we may make authority one of the conditions of preaching, and one of the qualities of a preacher. It is not easy to say how it reveals itself: it is felt, however; its absence is felt yet more; but it can not be decomposed into separate and comprehensive elements. We can scarcely define and commend the sentiment itself, which authority may give to our language and our accent, but if the sentiment exists, the discourse will not fail to be marked by authority, and to put into relief, so to speak, its minutest details.

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"We speak of true authority, that which rests entirely on conviction and zeal, and through which humility and charity shine, as through a pure and transparent medium. Every one readily distinguishes it from that magisterial stateliness, that studied importance, to which ministers who have the spirit of

their order rather than the spirit of the gospel, are necessarily exposed, from their holding an officially protected position, and from their being accustomed to speak without contradiction or interruption. \* \* \* \*

"The accent of true authority, on the contrary, is welcome to almost every one. We are prepossessed in favor of men who, in this world of uncertainty and perplexity, express themselves on a grave subject with confidence and command. It is, indeed, what first strikes us in an orator, and what conciliates attention to him, especially when it is seen that he draws all his authority from his message, and not from himself, and that he is as modest as he is assured. What was it that astonished the Jewish people, in the doctrine of Jesus Christ? Was it the doctrine itself? It was chiefly the authority with which Christ expressed it. 'For he taught them as one having authority and not as the scribes.'

\* \* \* \*

"St. Paul accordingly fears not to enjoin on Titus, and doubtless on all ministers of the gospel, 'to exhort and reprove with all authority. (Titus ii. 15.) An injunction which must seem remarkable, when we remember that it came from him who of all men, perhaps, had most respect for the liberty of the human conscience, who most rigidly refrained from controlling the faith of his disciples, who most carefully avoided identifying his counsels with commands, and who has most strenuously insisted that the obedience of the faithful should be a reasonable or rational obedience. He is not inconsistent with himself. It is the duty of some to examine before believing; it is the duty of others to assert boldly what they believe. This boldness, this dignity, this gravity, in a word, this authority, does not in the slightest degree touch liberty; it only warns conscience and gives it the alarm. And preaching interferes with liberty only when it disturbs the soul and overwhelms it with delusions, and when it takes advantage from the noise and tumult it has excited, to force from us an assent which we never would have given it, in an attentive, tender, but sedate turn of mind." [P. 227, *et seq.*]

We will take this occasion to say that Messrs. Ivison & Phinney, New York, have just issued a new edition of Vinet's Pastoral Theology, which has been noticed in our pages. The two works should go together, and we hope they may meet with an extensive sale.

*An attempt to exhibit the true theory of Christianity as a practical system.* By WILLIAM S. GRAYSON. (New York: D. Appleton & Co. 1853. 12mo, pp. 364.) We have here a modest though earnest essay on the great problem of man's state under the present scheme of the Divine Administration. The author does not, like Dr. Beecher, in his "Conflict of Ages," resort to any transcendent theory for the solution of apparent difficulties in the human and divine relations. He allows that there are mysteries insoluble, as yet, but still insists, in his first chapter, that moral evil is consistent with the benevolence of the divine character. In chapter second he shows how human depravity is congruous with a scheme of human redemption upon the basis of free agency. Chapter third illustrates the reconciliation between justification by faith and justification by works, and shows how there can be real unity of faith in spite of diversities of creeds. Chapter fourth attempts to reconcile the divine foreordination with free agency in man. To the discussion of these subjects, Mr. Grayson brings a comprehensive power of thought, great mental acuteness, and a truly formidable logical grasp. Yet on the

whole his work is incomplete and unsatisfactory. He is evidently unskilled in speculative inquiries, though possessing great natural aptness for them. With a fuller mastery of his material, and a power of expression which shall enable him to put his readers more perfectly in possession of his thought, he will yet make a deep and we hope salutary impression on the religious thinking of the age.

The American Baptist Publication Society, Philadelphia, has brought out in fine style a work by JOSEPH ANGUS, D. D., entitled, *Christ our life: in its origin, law and end*. This work originated in a prize offered for an "Essay on the life of Christ, adapted to missionary purposes, and suitable for translation into the vernacular languages of India." Christ, in his character, incarnation, teaching, death, offices, &c., constitutes the theme of the book. The style is clear and forcible, and we are constrained to say that we have rarely read a work more deeply imbued with the evangelical spirit. We hope our readers will avail themselves of this truly valuable contribution to our Christian literature.

We have also received from the Publication Society, the following works, all of them valuable: *The Believer's Pocket Companion*; or putting on Christ the one thing needful. By WILLIAM MASON. *Missionary Converts in Heathen Lands*. By Uncle JOSEPHUS. *Curiosities of Christian Missions*. By Uncle JOSEPHUS. *Thrilling Facts from Missionary Fields*. By Uncle JOSEPHUS. *Dew for the Drooping Flower*: in nine letters addressed to Miss Sarah Saunders, during her last illness. By JOHN FOSTER. *Rome against the Bible, and the Bible against Rome*; or Pharisaism, Jewish and Papal. By WILLIAM S. PLUMER, D. D. A society which finds means to publish books like these deserves yet larger encouragement.

*Benedictions: or the blessed life*, is the title of a series of discourses by Rev. JOHN CUMMING, D. D. (Boston: J. P. Jewett & Co. 1854. 16mo, pp. 494.) The first is entitled "Glad Music," and is based on the words, "Blessed is the people that know the joyful sound." These themes display considerable ingenuity in the selection and grouping, and their treatment exhibits a thorough mastery of the arts of pulpit eloquence. They are more distinguished for light and graceful fancies than for any remarkable grasp or profundity of thought. The style in which they are embodied is singularly pure and finished. The book deserves readers, though it is doubtful whether the author's writings will find the currency on this side of the water that they have obtained on the other.

*Right of the Bible in our Public Schools*. By GEORGE B. CHEEVER, D. D. (New York: R. Carter & Brothers. 1854. 16mo, pp. 303.) Dr. Cheever is a man of very earnest convictions, and he is much in the habit of giving them very free and eloquent expression. In most cases we find ourselves able to agree with him; but in the work before us we think he is contending for an impracticability. Dr. Cheever insists on the compulsive use of the Bible in the public schools, irrespective of the remonstrances of those who may thereby



be aggrieved, or of the respect to which their honest convictions are entitled. And he puts the matter on this broad ground:

"We come now to the decisive point that the Bible is of ultimate and universal authority over all consciences and sects, majorities or minorities. On this ground, and this only, can we clear away the sophistry that has been accumulated as a *chevaux-de-frise* of prejudice and confusion around the question of a public education free from 'religious bias.' The Bible is of no sect, and belongs to none, and may not be ostracised or excommunicated by any, nor rightfully complained of in any presence, nor under any circumstances, as an oppression upon any conscience. The right to spread it, and to teach it, is from God himself, to all mankind, and not from man, whether in the social or the savage state, in governments, or sects, or political parties. It is the exclusive property of no church, nor denomination, nor ecclesiastical, nor civil authority. \* \* \* \* \* The duty of making it known is paramount to every other duty; no obligation of conscience toward our fellow-men is clearer than this, nor can any supersede it. \* \* \* \* \* You have no right to permit the plea of another man's conscience as against it, to prevent you from circulating it wherever you have the proper opportunity and the power." [P. 72, *et seq.*]

We think Dr. Cheever needs to rid himself of the notion that he is responsible in any degree for his neighbor's conscience. To our apprehension nothing can be clearer than that whatever may be said of our right to teach the Bible, and enforce its claims in the family, the church, the public gathering, &c., we have clearly no right to insist on it where those who object to it have equal rights with ourselves. Dr. Cheever's theory, as stated above, is well enough in the abstract, but to make it practical would be to go the whole length of the Romish idea of compulsion in religious matters. It is time to look at this question from the Protestant stand-point. We must adjust our notions and action on the subject, to the fundamental ideas of equality and freedom in religion which lie at the basis of our civil institutions. Our schools may and ought to be religious, just as the state is religious. But they must not be Papal nor Protestant, but American. Our views on this subject were expressed at large in the number of this Journal for July, 1853. We will not attempt to repeat them here.

Our readers were afflicted a few months since with the intelligence of the decease of the venerable William Jay, of Bath, England. The last work he did before "he fell on sleep," was the correction of the last sheets of a book which he had just prepared for the press, entitled, *Lectures on Female Scripture Characters*. (New York: R. Carter & Brothers. 1854. 12mo, pp. 351.) The characters treated are the Shunamite, Mary Magdalene, Hannah, Anna, the Prophetess, the Woman of Canaan, the Woman who anointed the Saviour's head, the Poor Widow, the Penitent Sinner, the Woman of Samaria, Lydia, Dorcas, the Elect Lady, the Deformed Daughter of Abraham, Martha and Mary, and Lot's Wife. These subjects are treated in the free and unconstrained style of the author, and are well calculated to minister to the edification of pious readers. These lectures were delivered nearly half a century ago.

*Revival Sermons.* Second Series. By Rev. DANIEL BAKER. (Philadelphia: W. S. Martien. 1854. 12mo, pp. 386.) We have never seen the first series of these sermons, but if they are equal to those in the volume before us, they ought to be known and read. These discourses are clear, practical, pungent, scriptural in the forms of expression used, and eminently evangelical in spirit. We have read them with real satisfaction, and cheerfully commend them to the Christian public.

No publisher deserves better of the English reading masses than Mr. Bohn, of London. The number of rare and valuable works which he is bringing within the reach of all classes, is really incredible. One of the last issues of his prolific press is *The Ecclesiastical History of Socrates*. (New York: Bangs, Brother & Co. 1853. 12mo, pp. 449.) This important book is in effect a continuation of the Ecclesiastical History of Eusebius, and extends over a period of 140 years. It was written by Socrates, a native of Constantinople, and, as his title Scholasticus indicates, an advocate. He was evidently a man patient in research, and of a candid mind, though his work is marred by an occasional error, and is sometimes addicted to the extravagances of the times. It is indispensable to the student of ecclesiastical history. This translation is made, we should infer, from the celebrated text of Valesius. At any rate the volume is enriched with a copious selection from his notes. We hope Mr. Bohn will give us translations of Eusebius, Sozomen, Theodoret, Evagrius, &c., thus making a complete set of the Byzantine historians, in English, and placing them within the reach of both ministers and laymen.

Dr. Schaff's Monograph on *The Life and Labors of St. Augustine*, has been translated from the German, by Rev. T. C. PORTER, and issued in a neat and compendious volume. (New York: J. C. Riker. 1854. 12mo, pp. 150.) The influence of Augustine on the religious opinions and character of the church has been immense, stronger and deeper perhaps than that of any other man since St. Paul. Indeed, in many traits of his character, he bore a strong resemblance to that apostle. He was profound in thought, and of an intensely organizing habit. He is, in fact, the father of systematic theology. His influence will be felt through all the ages of the church. Such a man deserves to be known. This little volume will serve to make Christians more fully acquainted with his life and character. It is well written, and, for a translation, is remarkably transparent.

The American Tract Society have recently issued two most valuable contributions to religious biography, a *Memoir of Rev. Philip Henry*, by his son MATTHEW HENRY, and *Lady Huntington and her friends*, by Mrs. HELEN C. KNIGHT. The life of Henry is one of the richest and most edifying biographies we have ever read. Mrs. Knight's volume contains interesting sketches of Lady Huntington, Whitfield, Romaine, Doddridge and Rowland Hill, with valuable notices of the great revival which commenced under the labors of the Wesleys and Whitfield. The book will do good.

"Have we a Bourbon among us?" is a question about which much research has been made within the last few months, but in reference to which there seems still to be much doubt. Rev. Mr. Hanson, who first started it in Putnam's Magazine, is again in the field, with a duodecimo volume of nearly 500 pages, to vindicate the claim he has set up for Rev. Mr. Williams to the rights and honors of a royal descent. *The Lost Prince: facts tending to prove the identity of Louis the Seventeenth of France, and the Rev. Eleazer Williams.* (New York: G. P. Putnam & Co. 1854.) If Mr. Hanson's argument does not amount to demonstration, it certainly presents some of the most remarkable chains of circumstantial evidence on record. These chains are independent of each other, and yet each tends to the same conclusion. The testimony presented by Beauchesne to prove the death of the Dauphin, is sifted with rare skill by Mr. Hanson, and we think fairly shaken. But we have no space to enter into this subject. This book will, at least, afford a curious field of inquiry. It should be read in connection with M. Beauchesne's work recently published by the Harpers.

*Sketches of the Irish Bar.* By the Rt. Hon. RICHARD LALOR SHEIL, M. P., with memoir and notes, by R. SHELTON MACKENZIE, D. C. L. (New York: Redfield. 1854. 2 vols. 12mo, pp. 388, 380.) We have rarely perused two volumes with more zest than the ones before us. These Sketches introduce us to men of rare endowments, who were on the stage in a very interesting period of their country's history. The sketch of O'Connell is masterly. We must make room for the following description of the Great Agitator's *personnel* in 1823, when he was in his prime:

"His frame is tall, expanded and muscular; precisely such as befits the man of the people, for the physical classes ever look with double confidence and affection upon a leader who represents in his own person the qualities upon which they rely. In his face he has been equally fortunate; it is extremely comely. The features are at once soft and manly; the florid glow of health and a sanguine temperament is diffused over the whole countenance, which is national in the outline, and beaming with emotion. The expression is open and confiding, and inviting confidence; there is not a trace of malignity or wile; if there were, the bright and sweet blue eyes, the most kindly and honest that can be conceived, would repel the imputation. These popular gifts of nature, O'Connell has not neglected to set off by his external carriage and deportment, or perhaps I should rather say, that the same hand which has molded the exterior has supersaturated the inner man with a fund of restless propensity, which it is quite beyond his power, as it is certainly beside his inclination, to control. A large portion of this is necessarily expended upon his legal avocations; but the labors of the most laborious of professions can not tame him into repose: after deducting the daily drains of the study and the courts, there remains an ample residuum of animal spirits and ardor for occupation, which go to form a distinct, and I might say, a predominant character, the political chieftain. The existence of this overweening vivacity is conspicuous in O'Connell's manners and movements, and being a popular and more particularly a national quality, greatly recommends him to the Irish people—*Mobilitate riget*—body and soul are in a state of permanent insurrection." [Vol. I., p. 80.]

The editor of these volumes, Dr. Mackenzie, has added a very fine paper



on the author, Mr. Sheil, and numerous notes, illustrative and explanatory. His notes are quite indispensable to American readers of the work.

*Classic and Historic Portraits.* By JAMES BRUCE. (New York: Redfield. 1854. 12mo, pp. 352.) The work of Mr. Bruce is of very unequal merit. While some of his portraits are tolerably well done, others are no portraits at all. He is perpetually allowing himself to be drawn aside from the work in hand by some incident or association which his subject suggests. For instance, under the head of Lucrezia Borgia, he starts off with a disquisition on ugly faces, and thence runs into one on hair. The book will prove a disappointment to those who may take it up with any other expectation than that of finding a series of very diluted sketches on all sorts of frivolous themes.

*History of the City of New York.* By DAVID T. VALENTINE, Clerk of the Common Council. (New York: G. P. Putnam & Co. 1854. 8vo, pp. 404.) This goodly octavo gives us a very accurate and interesting history of the metropolitan city from its early settlement by the Dutch till the present time. It is, as it should be, more full in its treatment of the earlier period of the history of the city. Mr. Valentine has enjoyed, for a long time, admirable advantages for studying the materials for such a history, and we are gratified to find that he has turned his opportunities to so good an account. His history will prove of great value.

We have before us another volume pertaining to the early history of New York: *New Amsterdam, or New York as it was in the days of the Dutch Governors.* By Prof. A. DAVIS. (New York: R. T. Young. 1854. 16mo, pp. 240.) This little volume contains some valuable memorials not only of New York, but of Philadelphia also, besides one or two papers on American history.

Putnam's fine edition of *The Works of Joseph Addison*, issued under the editorial supervision of Prof. G. W. Greene, has reached the third volume. Volume second contains his admirable Dialogue on Medals, his Travels, Essay on Virgil's Georgics, Discourse on Ancient and Modern Learning, Of the Christian Religion, and various Letters. Volume third (which is quite too bulky,) contains the papers of *The Freeholder*, *The Tattler*, and *The Guardian*, with a few minor papers. This is to be the best edition of Addison yet published in this country.

*The Complete Poetical Works of Thomas Campbell; with an Original Biography and Notes.* Edited by EPES SARGENT. (Boston: Phillips, Sampson & Co. 1854. 8vo, pp. 479.) This edition of Mr. Campbell's poems, besides being very neatly printed, contains about fifty pieces now first collected, some of them quite equal to those effusions of the author's muse which have given him so great a reputation as a vigorous and graceful versifier. Mr. Sargent's qualifications for the work he has undertaken are ample, and the result shows that they have been very judiciously exercised. He is

also engaged in editing new editions of other English poets, which are soon to be brought out by the publishers of the volume before us.

*The Spectator*: a new edition, carefully revised, in six volumes; with Prefaces, Historical and Biographical. By ALEXANDER CHALMERS, A.M. (New York: D. Appleton & Co. 1854. 8vo.) The *Spectator* has long been regarded as one of the purest of the English classics. It has probably done more than any other production to preserve the purity of the language, and maintain a standard of style. It has been read among all classes, and published in nearly every form. It is destined to live as long as the English language lasts. The new edition of it before us, whose full title we have given above, is worthy of the great merits and venerable reputation of the work. The large, clear type, the firm, white paper, and the ample page, present an exterior peculiarly inviting. The editorial work is all that could be desired. Besides the very full Biographical Preface, the editor has introduced such notes in the progress of the work, as the obscurities of the text, arising from the lapse of time, call for. We know of no edition of the *Spectator* superior to this. It is an honor to the house who have evinced such rare liberality in the style of its publication.

One of the latest issues of Mr. Bohn's Classical Library is, *The Works of Apuleius*; comprising *The Metamorphoses, or Golden Ass, The God of Socrates, The Florida, and the Discourse on Magic*. (New York: Bangs, Brother & Co. 1854. 12mo, pp. 533.) The writings of Apuleius belong to the period of the decadence of Roman literature. They are by no means to be regarded as models of style. They are also tinctured with the grossness which pervaded the Roman literature under the Antonines. Some of the most revolting scenes in the *Metamorphoses*, have been left untranslated. We think that if the translator had used the same liberty in one other passage, the translation would have been quite as acceptable. The work is valuable, however, as a picture of life, and as illustrating the popular notions and religious ideas of the people in the second century.

*Poems, Descriptive, Dramatic, Legendary and Contemplative*. By W. GILLMORE SIMMS, Esq. (New York: Redfield. 1854. 2 vols. 12mo, pp. 348, 360.) Mr. Simms has won almost equal distinction in the departments of Romance and Poetry. There are many poems in these volumes which rank with the best productions of the American muse. Some of the descriptive and legendary pieces are very fine. The Drama of Norman Maurice is not so much to our liking. Aside from the hurry of its movement, and certain passages which strongly express very noble sentiments, it has little to recommend it. The picture of life in the western slave states, which it presents, may be just, but we think it is by no means flattering.

Mr. Redfield is also bringing out a new edition of Mr. Simms' Romances. We have before us two volumes: *The Partisan*, and *Mellichampe, a Legend of the Santee*. These are tales of the Revolution, the latter being a sequel to the other. The material furnished by the history of Marion, Sumpter, and oth-

ers in the Carolinas, has been very finely wrought by Mr. Simms, and he has produced works here which deservedly stand beside those of Cooper. There is another volume belonging to the present series, Katharine Walton.

*A Working Man's Way in the World*; being the Autobiography of a Journeyman Printer. (New York: Redfield. 1854. 12mo, pp. 359.) This is a reprint of an English work which purports to be a record of the experiences of a journeyman printer. One of our printer friends, who has read it, assures us that the writer must belong to the craft. We presume that the work may be the genuine record of a man who traversed England, worked at his trade when it pleased him, turned his hand to other pursuits when it suited his convenience, and made every situation the means of gaining a knowledge of some new phase of life and character. He has his own views on religion, morals, political and social life. He is a believer in Christianity, and seems to possess a large fund of religious knowledge. The view he gives of the relation of the laboring masses to the churches of Great Britain, is somewhat striking, but we think just. The indifference of the masses to religion, is no doubt appalling. This is a very interesting book and deserves to be read.

We have received from Messrs. J. P. Jewett & Co., Boston, three Tales, entitled respectively, *The Convent and the Manse*, *The Dovecote*, and *The Lamplighter*. The first is an attempt to illustrate what may and ought to be done for the Catholic population of our country. The second by the accomplished author of "The Cap Sheaf," is a story of pride and reverses. The last details the scenes of city life, its inanities, its heartlessness and its sufferings. We can cheerfully commend these volumes as worthy of all confidence.

*The Constitutional Text Book*: containing selections from the writings of Daniel Webster; the Declaration of Independence; the Constitution of the United States, and Washington's Farewell Address. With copious Indexes. (New York: C. S. Francis & Co. 1854. 12mo, pp. 504.) This volume contains a copious selection from the speeches of Mr. Webster. The range of selection seems to be very wide, as it embraces some of his grandest efforts, and some of the most trivial speeches he ever uttered. Why some of the speeches made by him, on occasions of his reception in different parts of the country, from 1835 to 1851, should be included in such a collection as this, we are unable to determine. But this volume has the merit of preserving some excellent things of Mr. Webster's, which we believe are not included in the authorized edition of his works. We wish the selection had been extended further among the discarded productions of the great man's genius. His works omit some of the noblest efforts he ever put forth, and contain some that scarcely do him credit, either as an orator or as a statesman. And we regret that so many of the pieces in this volume are among those very effusions which Mr. Webster's best friends ought the soonest to forget and consign to oblivion. We regret still further, that in the selections from his discarded writings, the preference had not been given to those in which Daniel Webster



spoke out, as it were, from the heart of New England, and proclaimed sentiments as broad, and full, and glorious, as the principles of freedom which animated him in his earlier and better days.

Of the value of the other papers enumerated in the title-page, it is unnecessary to speak. We hope that the people will read them, and understand them, and be resolved to carry them out. The indexes are copious, and will greatly facilitate the study of the work.

*The American Mechanic and Working-Man.* By JAMES W. ALEXANDER, D. D. (Philadelphia: W. S. Martien. 1854. 2 vols. 16mo, pp. 285, 287.) These Essays, which are addressed to working men, were first given to the public, many years since, through the periodical press. They were afterward collected in book form, and published under the assumed name of Charles Quill. They had quite a run in this form, though we believe they never came into very general notice. This edition has been revised by the author, and the volumes are again offered to the world, in the hope that they may do some good among that growing class of our countrymen for whom they are specially designed. There are a great variety of topics treated here, for the most part in a very familiar and practical manner. We think this work is well adapted to do good, and hope that it may find a wide circulation among our mechanics and working men.

*Hypatia: or new foes with an old face.* By CHARLES KINGSLEY, Jun. (Boston: Crosby, Nichols & Co. 1854. 2 vols. 16mo, pp. 303, 325.) We have read this work with profound interest, and earnestly recommend it to our readers, but must reserve a fuller account of it to the next number of the Review.

About the time our last number was sent to press, the magnificent publishing establishment of the Harpers was laid in ruins by fire. Their entire stock of books, including some new ones, not yet published, and the vast edition of the Magazine for January, was utterly swept away. The Magazine made its appearance soon after its regular date, and in the number last received, (March,) seems to have lost all traces of its disaster. We have before us the first new issue of the book department since the fire. It is a reproduction of one of the unpublished works which the fire swept away. *The U. S. Grinnell Expedition in search of Sir John Franklin.* By ELISHA KENT KANE, M. D., U. S. N. (New York: Harper & Brothers. 1854. 8vo, pp. 552.) The fate of Sir John Franklin has awakened a wide and lively anxiety throughout the civilized world. The desire to rescue him or learn something of his fate, has been rendered more operative and practical by the heroic energy of his wife, who has moved the hearts of Christendom by the fervor and earnestness of her appeals on behalf of her missing husband. We have seldom witnessed a more touching or noble spectacle than that of this devoted woman, claiming the sympathy and aid of the Christian governments for the relief of her adventurous voyager. Among others, application was made to our gov-

ernment. The government was disposed to fit out an expedition, but it was soon found that there were great difficulties in the way. In this juncture, Mr. Grinnell, one of the merchant princes of New York, stepped forward with a tender of two suitable vessels for the enterprise, which the government accepted, and immediately proceeded to man and equip for their destination. Lieut. De Haven, of the U. S. Navy, was appointed to the command, and Dr. Kane was appointed chief surgeon. Officers and crews of the two vessels—the *Advance* and *Rescue*—composed an aggregate of thirty-three men. The expedition sailed from New York the latter part of May, 1850. We find in the volume before us a most graphic and entrancing record of its adventures and fortunes thereafter, until its return to New York, about the first of October, 1851, after a cruise of one year and four months. We can afford our readers no idea of the interest which invests the narrative of Dr. Kane, by any account we can give of his volume. He is admirably endowed for a historiographer of such an expedition. His knowledge of nautical life, his scientific attainments, his habits of keen observation, and his thorough mastery of the arts of description, furnish him with qualifications for such a work rarely combined in a single man. We must give our readers the benefit of one or two extracts. The first is a description of the extraordinary effects of refraction, in the vicinity of the icebergs. It is from his *Journal* for July 11, 1850.

"A strip of horizon, commencing about  $8^{\circ}$  to the east of the sun, and between it and the land, resembled an extended plain, covered with the debris of ruined cities. No effort of imagination was necessary for me to travel from the true watery horizon to the false one of refraction above it, and there to see huge structures lining an aerial ocean-margin. Some of rusty, Egyptian, rubbish-clogged propyla, and hypæthral courts—some tapering and columnar, like Palmyra and Baalbec—some with architrave and portico, like Telmessus or Athens, or else vague and grotto-like, such as dreamy memories recalled of Ellora and Carli.

"I can hardly realize it as I write; but it was no trick of fancy. The things were there half an hour ago. I saw them, capricious, versatile, full of forms, but bright and definite as the phases of sober life. And as my eyes ran round upon the marvelous and varying scene, every one of these well-remembered cities rose before me, built up by some suggestive feature of the ice.

"An iceberg is one of God's own buildings, preaching its lessons of humility to the miniature structures of man. Its material, one colossal Pentelicus; its mass, the representative of power in repose; its distribution, simulating every architectural type. It makes one smile at those classical remnants which our own period reproduces in its Madeleines, Walhallas, and Girard Colleges, like university poems in the dead languages. Still, we can compare them with the iceberg; for the same standard measures both, as it does Chimborazo and the Hill of Howth. But this thing of refraction is supernatural throughout. The wildest frolic of an opium eater's revery is nothing to the phantasmagoria of the sky to-night. Karnaks of ice, turned upside down, were resting upon rainbow-colored pedestals; great needles, obelisks of pure whiteness, shot up above their false horizons, and, after an hour-glass-like contraction at their point of union with their duplicated images, lost themselves in the blue of the upper sky.

"While I was looking—the sextant useless in my hand, for I could not

think of angles—a blurred and wavy change came over the fantastic picture. Prismatic tintings, too vague to admit of dioptric analysis, began to margin my architectural marbles, and the scene faded like one of Fresnel's dissolving views. Suddenly, by a flash, they reappeared in full beauty; and, just as I was beginning to note in my memorandum-book the changes which this brief interval had produced, they went out entirely, and left a nearly clear horizon." [Pp. 67, 68.]

We can find room for only one additional extract. It is of a different description, and is more personal to the interests of the hardy adventurers. It is a description of an "Ice battle," on the 23d of September, the same year. The scene is in Wellington Channel.

"How shall I describe to you this pressure, its fearfulness and sublimity! Nothing that I have seen or read of approaches it. The voices of the ice, and the heavy swash of the overturned hummock tables, are at this moment dinning in my ears. All hands are on deck fighting our grim enemy.

"Fourteen inches of solid ice thickness, with some half dozen of snow, are, with the slow, uniform advance of a mighty propelling power, driving in upon our vessel. As they strike her, the semi-plastic mass is impressed with a mold of her side, and then, urged on by the force behind, slides upward, and rises in great vertical tables. When these attain their utmost height, still pressed on by others, they topple over, and form a great embankment of fallen tables. At the same time, others take a downward direction, and when pushed on, as in the other case, form a similar pile underneath. The side on which one or the other of these actions takes place for the time, varies with the direction of the force, the strength of the opposite or resisting side, the inclination of the vessel, and the weight of the superincumbent mounds; and as these conditions follow each other in varying succession, the vessel becomes perfectly imbedded after a little while in crumbling and fractured ice.

"Perhaps no vessel has ever been in this position but our own. With matured ice, nothing of iron or wood could resist such pressure. As for the British vessels, their size would make it next to impossible for them to stand. Back's 'Winter' is the only thing I have read of that reminds me of our present predicament. No vessel has ever been caught by winter in these waters.

"We are lifted bodily eighteen inches out of water. The hummocks are reared up around the ship, so as to rise in some cases a couple of feet above our bulwarks—five feet above our deck. They are very often ten and twelve feet high. All hands are out laboring with picks and crowbars to overturn the fragments that threaten to overwhelm us. Add to this, darkness, snow, cold, and the absolute destitution of surrounding shores.

"This uprearing of the ice is not a slow work: it is progressive, but not slow. It was only at four P. M. that the nips began, and now the entire plain is triangulated with ice-barricades. Under the double influence of sails and warping hawsers, we have not been able to budge a hair's-breadth. Yet impelled by this irresistible bearing-down floe-monster, we crush, grind, *eat* our way, surrounded by the ruins of our progress. Sometimes the ice cracks with violence, almost explosive, throughout the entire length of the floe. Very grand this! Sometimes the hummock masses, piled up like crushed sugar around the ship, suddenly sink into the sea, and then fresh mounds take their place.

"Our little neighbor, the Rescue, is all this time within twenty yards of us, resting upon wedges of ice, and not subjected to movement or pressure—a fact of interest, as it shows how very small a difference of position may determine the differing fate of two vessels." [Pp. 210, 212.]

This volume is full of information relating to the Arctic seas, and abounds in descriptions and scenes of most thrilling interest.



Early in the year 1853, Mr. Vanderbilt, of New York, well known by his extensive connection with our steam marine, fitted out a magnificent steam yacht, in which himself and family, and a company of select friends, embarked for a pleasure trip to various parts of Europe. Rev. John O. Choules, D. D., of Newport, was one of the favored guests of Mr. Vanderbilt, and he has performed the duty of historiographer of the excursion. He has given us a volume entitled, *The Cruise of the North Star; a narrative of the excursion of Mr. Vanderbilt's Party*. (Boston: Gould & Lincoln. 1854. 12mo, pp. 353.) Dr. Choules has furnished us a very sprightly narrative of what must have proved a very instructive and entertaining cruise. The party visited England, Russia, Denmark, France, Spain, Italy, Malta, Turkey, Madeira, Gibraltar, Malaga, &c. We cheerfully commend Dr. Choules' book to our readers.

*Six Months in Italy*. By GEORGE STILLMAN HILLARD. (Boston: Ticknor, Reed & Fields. 1853. 2 vols. 12mo, pp. 432, 455.) We had hoped in connection with some recent works on Europe, and especially on Italy, to give some account of the present condition and future prospects of this interesting country, which for all cultivated minds, and especially for Christians, must ever possess the greatest interest. But the crowded state of our pages compels us to forego the task. In the meanwhile we call attention to Mr. Hillard's agreeable work, which is occupied chiefly with the external aspects of Italy. Those who wish to gain just and comprehensive ideas of the treasures of art in this beautiful country, will find themselves repaid by consulting these elegant and well written volumes. If, however, they look for anything beyond this, they will be disappointed. Mr. Hillard skims the surface handsomely, but seldom penetrates deeper. He has little or nothing to say of Italian life, and above all of Italian religion. He seems to shut his eyes to everything repulsive, and avoids, with singular care, all the great questions which on Italian soil, and in the middle of the nineteenth century, a century of revolutions, must necessarily occur to reflective minds. He looks with apparent complacency upon the forms of a gorgeous but effete ritual, and studiously avoids everything which would offend a devotee of the Papal Church. His work, except perhaps in style and occasional criticism, is vastly inferior to that of Mariotti, thus far the most complete and satisfactory view of the character and genius of the Italian people. We are, therefore, surprised that Mr. Hillard, in the literary *resume* of works on Italy, has not even referred to this work.

With these abatements, however, his work is a clear and tasteful exhibition of Italian scenery and art, evincing much critical acumen, delicacy of perception, and elegance of style.

*A new and improved standard French and English and English and French Dictionary*. By A. G. COLLOT, late Professor in the University of Oxford, England. (Philadelphia: C. G. Henderson & Co. 1853. Royal 8vo, pp. 1324.) This work is composed from the French dictionaries of the French Academy, Laveaux, Boiste, &c. The compiler has also made free use of the

labors of Spiers, Surenné, and Fleming and Tibbins. The English dictionaries consulted were Johnson, Webster, and Richardson. For terms of art, mechanics, &c., he has had recourse to Brande, Ure, and McCulloch. The work contains definitions of all technical, scientific and abstract terms. We find the definitions in this Dictionary very full and exact, and to facilitate the use of the work, ample illustrative examples are given, thus affording the learner an insight into the idioms of the language, and instructing him in its use. We are very favorably impressed with the thorough character of the work. For a more full description see our advertising sheets.

*Hand-book of Natural Philosophy and Astronomy.* By D. LARDNER, D. C. L. (Philadelphia: Blanchard & Lea. 1854. 8vo, pp. 768.) This volume is the third of Dr. Lardner's course on the natural sciences. We have not seen the two which have preceded it. The volume before us treats briefly of Meteorology, and quite extensively of Astronomy. The treatment of these topics is thoroughly scientific, and sufficiently distinct to make the book exceedingly valuable for the purposes of school instruction. We cheerfully commend the work to our readers. It is illustrated with nearly forty plates, and over two hundred wood-cuts.

*The Book of Nature ; an Elementary Introduction to the sciences of Physics, Astronomy, Chemistry, Mineralogy, Geology, Botany, Zoology and Physiology.* By FREDERICK SCHOEDLER, Ph. D. Translated from the sixth German edition by HENRY MEDLOCK, F. C. S. (Philadelphia: Blanchard & Lea. 1854. 8vo, pp. 691.) We have here in one compact volume, a complete compendium of the principal natural sciences. We have looked through the volume, and find that knowledge on these sciences is really condensed without being diluted or made obscure. It will prove invaluable to beginners in the natural sciences, and to all who desire to form some acquaintance with them, and yet lack the opportunity of prosecuting them thoroughly by means of more elaborate treatises.

A very valuable selection of German literature for the uses of students of that language, whose means do not enable them to purchase the German classics, is the *Hand-book of German Literature.* By G. J. ADLER, A. M. (New York: D. Appleton & Co. 1854. 12mo, pp. 550.) This volume contains Schiller's Maid of Orleans, Goethe's Iphigenia in Taurus, Tieck's Puss in Boots, and The Xenia by Goethe and Schiller. The compiler has added to these pieces valuable introductions and explanatory notes. The appendix contains specimens of German prose, from the middle of the sixteenth to the middle of the nineteenth century. This work is well executed.

We have before us two works on the influence of alcoholic drinks. The first is an English Prize Essay, *On the Use and Abuse of Alcoholic Liquors in health and disease.* By WILLIAM B. CARPENTER, M. D., F. R. S. (Philadelphia: Blanchard & Lea. 1854. 12mo, pp. 178.) The other is a more popular treatise, entitled, *Alcohol and the Constitution of Man.* By EDWARD

L. YOUMANS. (New York: D. Appleton & Co. 1854. 16mo, pp. 127.) Dr. Carpenter's work is scientific, and discusses the subject with a thoroughness which scarcely leaves anything to be desired of that kind. Mr. Youmans has given some excellent illustrations of the pathology of drunkenness, exhibiting the effects of alcohol on man, by chemically colored plates.

Leonard Scott & Co., New York, have issued the *Edinburgh, Westminster and London Quarterly Reviews*, for January, and the *North British Review*, for February. The *Edinburgh*, among other valuable papers, has articles on "Ecclesiastical Economy" and "The Ottoman Empire." The most noticeable articles in the *Westminster*, are those on "English Religion" and "England's Foreign Policy." The former is introductory to a series of articles on the origin and present types of English Religion. It indicates the hand of James Martineau. The *London Quarterly* has a rather fair review of "The Missions of Polynesia," and an able statement of the relations of "Turkey and Russia." The *North British* is full of excellent matter. The article on "The Text of Shakspeare," is quite favorable to Mr. Collier's emendations. There is a critical review of Conybeare and Howson's *Life of St. Paul*; a masterly article on "Herodotus;" an invaluable survey of "The struggles and tendencies of German Protestantism," and an article on "The War in the East."

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#### ART. XI.—LITERARY INTELLIGENCE.

UNITED STATES. Messrs. Phillips, Sampson and Co., of Boston, announce a new work by Mrs. H. B. Stowe, in 2 vols., entitled *Sunny Memories of Foreign Lands*; The History of the Protestant Church in Hungary, from the beginning of the Reformation to 1850, by Rev. J. H. Craig, D. D., and Merle D'Aubigné; a New Memoir of Dr. Judson, by Mrs. Emily B. Judson; *Thoughts and Things at Home and Abroad*, by Elihu Burritt; The Complete Works of Samuel Rogers, edited by Epes Sargent; The Complete Poetical Works of John Dryden; The Complete Poetical Works of John Milton, in 2 vols.; The Complete Poetical Works of Lord Byron, in 4 vols.; The Works of Beaumont and Fletcher, 2 vols. 8vo, and the Works of Massinger and Ford.

J. S. Redfield, of New York, announces *The Catacombs of Rome*, as illustrating the Religion of the First Three Centuries, by Rt. Rev. Wm. I. Kip, D. D.; *Franchere's Voyage, or the First American Settlement on the Pacific*; *The Russian Shores of the Black Sea*, by Laurence Oliphant; *Maurice's Lectures on History*; *Aytoun's Dunshunner Papers*; *The Miscellaneous Works of Dr. Maginn*, edited by R. S. Mackenzie; *Noctes Ambrosianæ*, edited with notes by Dr. Mackenzie; *Curiosities of London Life*, by Charles Manby Smith; *Las Casas' Memoirs of the Life, Exile, and Conversations of the Emperor Napoleon*, and the *Seat of War in Asia and Armenia*, by Rev. Robert Curzon.

C. Scribner has in press a *Life of Dr. Archibald Alexander*, by his sons, and *The Life and Epistles of St. Paul*, by Conybeare and Howson.

Messrs. Lamport, Blakeman & Law announce the *Commentary of Olshausen on the New Testament*, as in press, and to be published soon.

E. H. Fletcher has in press a New Memoir of Rev. Dr. Judson, by an anonymous author. Some of the sheets have been placed in our hands, but owing to sickness we have not been able to examine them. Mr. Fletcher is also about to issue *Gill's Body of Divinity*, in 2 vols. 8vo, edited by Rev. A. D. Gillette.

GERMANY. Hengstenberg has brought out the first volume of his new and modified edition of his "*Christologie des alten Testaments und Commentar über*



die messianischen Weissagungen." (Berlin: Oehmigke. 1854. 8vo, pp. vi., 603.) This edition presents many improvements on the former.

Prof. Keil, of Dorpat, has given to the world a work entitled "*Lehrbuch der historisch-kritischen Einleitung in die Kanonischen Schriften des alten Testaments.*" (Frankfurt: Heyder u. Zimmer, 8vo, pp. xii., 744.) The aim of the pious author is to counteract the pernicious tendencies of De Wette's work of similar scope. It is learned, condensed, remarkably so, for a German book, and abounds in references which are indispensable to the student.

Prof. Guericke, of Halle, has rewritten and reconstructed his "*Gesamtgeschichte des neuen Testaments, oder neutestamentliche Isagogik.*" (Leipzig: Winter. 1854. 8vo, pp. xiv., 722.) This is well known as an able and comprehensive work. The author deals very severely with the Tübingen theologians. In the course of his work he seems to indicate that Caius, instead of Hippolytus, is the author of the recently found *Philosophumena* of Mt. Athos.

"*Das Christenthum und die christliche Kirche der drei ersten Jahrhunderte,*" v. Dr. F. C. Bauer, (Tübingen: Fues. 8vo, pp. xii., 504,) is an attempt to reproduce the image of the early Church. Dr. Bauer holds that Christianity did not appear at first in perfection—that the Apostolic Church was chaotic in order, and unsettled in faith, and that unity was not produced till late in the second century. He traces the conflicts of the first century, and shows how the elements were quieted in the second. His statements need to be taken with large abatements.

A work of great value is in press and will be issued early this year: "*Altchristliche Baudenkmale Constantinopels vom V.-XII. Jahrhunderte aufgenommen auf Befehl Sr. Majestät des Königs von Preussen,*" v. Salzenburg. This great work will exhibit, in forty plates of the largest folio size, the remains of several of the architectural glories of the early Byzantine style. Views and details will be presented of the Agios Johannes, Agios Sergius and Bacchus, Agia Sophia, Agia Irene, Agia Theotokos, Agios Pantokrater, as well as the hall of the Hebdomon, and, for comparison, views of churches in Asia Minor, from the work of Texier. The need of a work like this has long been deeply felt. All artists have long been aware of the importance of the Byzantine order, but they have hitherto been unable to obtain accurate surveys which would enable the student to understand its peculiarities and minor details. But German patience, under the auspices of the King of Prussia, has at last prevailed, and effected an accurate survey of the Cathedral of St. Sophia, and also of the other Christian architectural remains at Constantinople.

Böhringer's "*Kirche Christi und ihre Zeugen,*" a work of great merit, commenced several years ago, and suspended for a time on account of necessary investigations, is now to be rapidly completed. The second part of the division relating to the Middle Ages, is just from press. It contains the biographies of Abelard, Heloise, Innocent III., Francis of Assisi, and Elizabeth of Thuringia. When completed, the work will form a comprehensive Church History, in the form of Biographies.

Heinrich Bullinger's "*Vom Christlichen Ehestand*" has just been rendered from the Swiss dialect into modern German. This will bring an important work within the reach of theologians.

Rev. Dr. Weisäcker has been preparing for the press a work found among the posthumous papers of the late Dr. Schmid, Prof. of Theology at Tübingen, entitled "*Biblische Theologie des neuen Testaments.*" The first part contains the Messianic Age; or the Life and Doctrine of Jesus; and the second the Apostolic Age, or the Life and Doctrine of the Apostles. (Stuttgart: Liesching. 8vo, pp. xxiii., 358, viii., 396.)

Dr. B. H. Auerbach has brought out a second edition of his "*Lehrbuch der israelitischen Religion.*" (Giessen: Ferber. 8vo, pp. viii., 151.)

The second part of vol. 3, of the great work entitled "*Versuch einer wissenschaftlichen Darstellung der Geschichte der neuen Philosophie,*" von Dr. J. E. Erdmann, (Leipzig: royal 8vo, pp. xii., 855,) has been published. This part contains The development of German speculation since Kant.

Among the works called out in Germany by the discovery of the Greek MSS. at Mt. Athos, one of the ablest is "*Hippolytus und Kallistus; oder die römische Kirche in der ersten Hälfte des dritten Jahrhunderts,*" v. J. Döllinger. (Regensburg: Manz. 8vo, pp. xii., 358.) His work is properly a review of the treatises of Bunsen, Wordsworth, Baur and Gieseler.

Among the latest works issued from the German press, we notice the following:

*Auslegung der Epistel Pauli an die Collosser in 36 Betrachtungen*, von C. N. Kehler. (Eisleben: Schulze. 8vo, pp. x., 646.)

*Biblia Veteris Testamenti Æthiopica*, in V. Tomos distributa, ad librorum MSS. fidem ed. et apparatu critico instruxit Dr. A. DILLMAN. Tom. 1, Fasc. 1. (Tübingen: Fues. 4to, pp. v., 346.) The present part contains Genesis, Exodus and Leviticus.

*Dissertatio Theologica; exhibens Jo. Lodovici Vivis Theologiam Christianum scrips.* H. G. Braam. (Gröningen: Schulze. 8vo, pp. xvi., 182.)

*Das Princip des Mosaismus und dessen Verhältniss zum Heidenthum und rabbinischen Judenthum*, dargestellt von Dr. D. Einhorn. (Leipzig: Fritzsche. 8vo, pp. ix., 238.)

Dr. G. C. A. Harless has issued a fifth edition of his "Christliche Ethick." (Stuttgart: S. G. Leisching. 8vo, pp. xx., 311.)

*Kurzgefasstes exegetisches Handbuch zu dem Apokryphen das alten Testaments*, von D. T. Fritzsche, Dr. C. L. W. Grimm. (Leipzig: Hirzel. 8vo.) Three parts published.

*Comparative Symbolick aller Christlichen Confessionem vom Standpunkte der evangelisch-luther Confession*, v. K. Matthes. (Leipzig: Löschke. 8vo, pp. x., 646.)

#### COLLEGE RECORD.

**ROCHESTER THEOLOGICAL SEMINARY.** This institution, which is under the supervision of the New York Union for Ministerial Education, appears to be in a very prosperous condition. The effort to secure for it a distinct endowment, has been, we believe, mainly successful, and there appears to be nothing in the way of its achieving the great ends which its friends have proposed. The Theological Faculty are as follows: Rev. THOMAS J. CONANT, D. D., Prof. of Hebrew, and of Biblical Criticism and Interpretation; Rev. EZEKIEL G. ROBINSON, D. D., Prof. of Biblical and Pastoral Theology; Rev. V. R. HOTCHKISS, A. M., Prof. of Ecclesiastical History; Rev. JOHN H. RAYMOND, A. M., Prof. of Rhetoric. Of students in the seminary, there are seniors, 16; juniors, 22; total, 38. This Seminary possesses the library of the late Dr. Neander.

**ROCHESTER UNIVERSITY.** The catalogue of this institution for the current year is before us, and we condense the following summary for the benefit of our readers. The faculty is composed of the following gentlemen: MARTIN B. ANDERSON, LL. D., President and Prof. of Intellectual and Moral Philosophy; ASAHEL C. KENDRICK, D. D., Munro Prof. of the Greek Language and Literature; JOHN F. RICHARDSON, A. M., Prof. of the Latin Language and Literature; JOHN H. RAYMOND, A. M., Prof. of Rhetoric and Belles Lettres; CHESTER DEWEY, M. D., D. D., LL. D., Prof. of Chemistry and the Natural Sciences; ISAAC F. QUINBY, A. M., Prof. of Mathematics and Natural Philosophy; EZEKIEL G. ROBINSON, D. D., Prof. of Evidences of Natural and Revealed Religion; THOMAS J. CONANT, D. D., Prof. of the Hebrew Language and Literature; Professorship of Modern Languages vacant, its duties being performed temporarily by the Professors in other departments; H. LINCOLN WAYLAND, A. M., Tutor in Greek and History; NEHEMIAH W. BENEDICT, Principal of the Grammar School; ISAAC C. SEELY, Assistant. The number of students is as follows: resident graduates, 3; seniors, 24; juniors, 18; sophomores, 36; freshmen, 40; Grammar school, 68; total, 189. There are two efficient literary societies connected with the University; the Delphic and Pythonian. There are examinations of all the classes at the close of the first and second terms, on the studies of the term; of the senior class, four weeks before commencement, on all the studies of the course, and of the other classes the week before commencement, on the studies of the term. Commencement on the second Wednesday of July.

**MADISON UNIVERSITY.** We are happy to announce that this sterling institution, which has furnished some of our most able and efficient ministers, both in the home and foreign fields, and which occupies so large a place in the affections of the denomination, is in a very flourishing state. The efforts made during the few years past to endow it, have succeeded, we understand, beyond the expectations of its friends. It may now be considered as enjoying a position of compar-

tive independence, and nothing appears likely to interfere with the quiet and efficient performance of its important work. The faculty of the theological seminary consists of Rev. GEORGE W. EATON, D. D., Prof. of Biblical Theology; Rev. EBENEZER DODGE, A. M., Prof. of Biblical Criticism and Interpretation; the Professorship of Ecclesiastical History is vacant, its duties devolving, for the time, on the Professor of Theology. There are five seniors, and five juniors, in the theological department.

The faculty of the college is composed as follows: STEPHEN W. TAYLOR, LL. D., President and Prof. of Natural, Intellectual and Moral Philosophy; Rev. GEORGE W. EATON, D. D., Prof. of Civil History; Rev. EBENEZER DODGE, A. M., Prof. of Revealed Religion; PHILETUS B. SPEAR, A. M., Prof. of the Hebrew and Latin Languages; EZRA S. GALLUP, A. M., Prof. of the Greek Language and Literature; ALEXANDER M. BEEBEE, Jr., A. M., Prof. of Logic and English Literature; LUCIAN M. OSBORN, A. M., Prof. of Mathematics; WILLIAM MATHER, M. D., Prof. of Chemistry, Geology, and Mineralogy. We give a summary of the students in all departments of the University: theological, 10; seniors, 18; juniors, 27; sophomores, 36; freshmen, 39; senior academic, 60; junior academic, 18; making a total of 208. The three departments of this institution are so arranged that the benefits of either may be enjoyed separately; but when the courses are combined, they furnish a course of eight years, thus affording facilities for a very thorough training. The library contains about 7,000 volumes, and has been selected with special reference to the wants of both professors and students. It is composed of choice books, in the departments of Hebrew, Greek, Latin and German Philology, in History, Natural Science, Classical Literature, Ethics and Theology; a large portion of them having been imported from Europe for the use of the institution. In addition to the University Library, each of the literary societies, the *Æonian* and *Adelphian*, has a good library, embracing the most choice literary, historical and philosophical works. Commencement the present year, Wednesday, August 16.

**WATERTOWN COLLEGE.** The catalogue of this institution for the current year indicates a high degree of prosperity. Rev. Dr. Pattison, late Professor of Theology in Newton Theological Institution, has entered on the duties of the Presidency. The faculty is composed as follows: Rev. ROBERT E. PATTISON, D. D., President and Prof. of Intellectual and Moral Philosophy; Rev. JAMES T. CHAMPLIN, A. M., Prof. of Greek and Latin Languages and Literature; SAMUEL K. SMITH, A. M., Prof. of Rhetoric; Rev. KENDALL BROOKS, A. M., Prof. of Mathematics and Natural Philosophy; CHARLES E. HAMLEN, A. M., Prof. of Chemistry and Natural History; THEOPHILUS C. ABBOT, A. M., Instructor in Greek and Latin. There are 91 students in the College; viz., seniors, 6; juniors, 30; sophomores, 21; freshmen, 29; partial course, 5. The partial course is for the benefit of those who wish to fit themselves for mercantile, agricultural or mechanical pursuits, and are unable to go through the College course. There is a public examination of all the classes at the close of each term. The final examination of the senior class, on the entire course, occurs five weeks before the Commencement. Commencement is on the second Wednesday in August.

**BAPTIST COLLEGES IN THE U. S.** There are twenty-three Colleges in the United States, belonging to the Baptist denomination, and ten Theological Seminaries. There have been subscribed, during the last six years, for the endowment of these institutions, over \$1,500,000, the greater part of which has been paid in and invested. The number of professors connected with them is 154; students about 2,500. Their united libraries contain about 130,000 volumes.

In addition to these institutions, and exclusive of those seminaries which belong to individuals, connected with the denomination, there are about fifty chartered Female Colleges or Seminaries, and not far from forty Academies for males, or with separate departments for males and females, under the supervision of Education Societies or Associations. The greater number of these institutions are more or less liberally endowed. We have no means of ascertaining the number of students at the present time receiving instruction in them.



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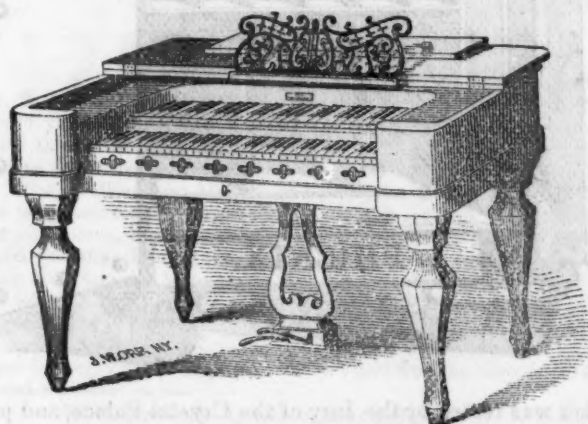
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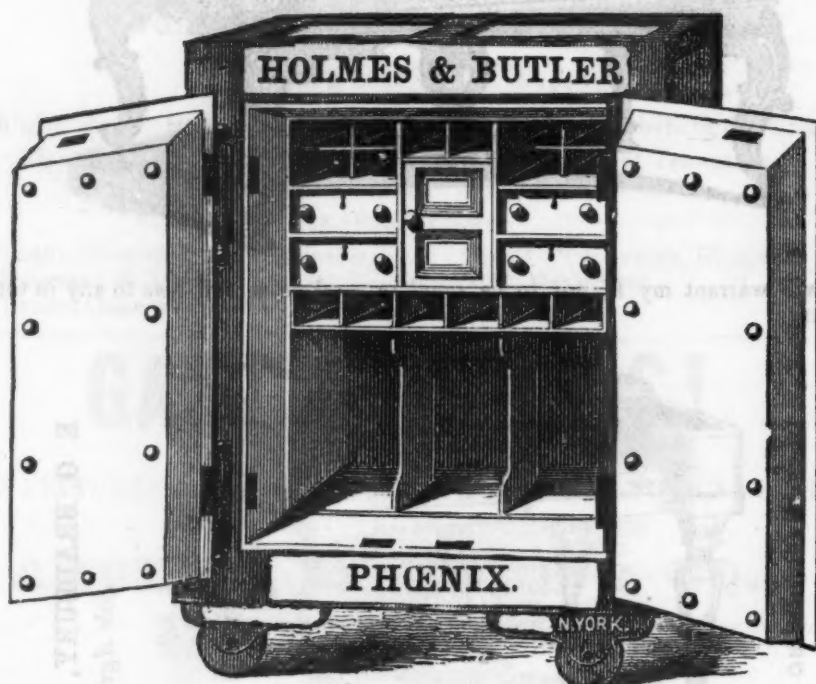
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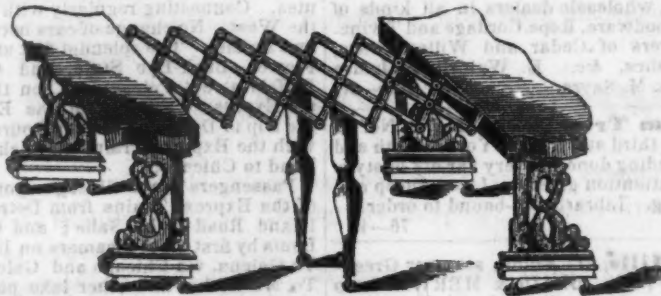
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
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